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Donation of
Samuel Agnew,
Philadelphia, June 30th, 1848.

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1266

The Author was the warm & intimate
Friend of Milton.



Richard THE Smith
FOUNDATION
OF BOOK
TITHES Shaken;

1722

And the Four Principal Posts, viz. Divine Institution, Primitive Practice, Voluntary Donations, and Positive Laws, on which the nameless Author (of a Book, called, *The Right of Tythes Asserted and Proved,*) hath set his pretended Right to Tythes, are Removed, in the following Reply.

By THOMAS ELLWOOD.

The Priesthood being changed, there is made of necessity a change also of the Law, Heb. 7. 12. For there is verily a disannulling of the Commandment going before, &c. vers. 18.

In Augustine's Time it was no general Law nor Custom in the Church, that Tythes should be paid, Willer's Synopsis of Popery, 5th Gen. Controv. pag. 314.

Nemo plus juris ad Alium transferre potest, quam ipse haberet, Ulpian. i. e. No Man can make a better Title to another than he himself hath.

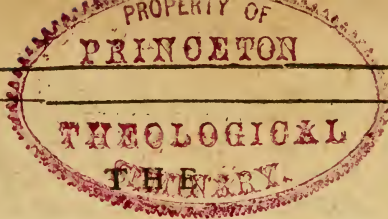
Id quod nostrum est, sine facto nostro a nobis avelli non potest Reg. Jur. i. e. That which is our own, may not be taken away from us without our own act.

The Second Edition.

L O N D O N:

Printed and Sold by the Assigns of J. Sowle, at the Bible in George Yard, Lombard-street, 1720.





P R E F A C E.

Reader;

ONe of the great Faults, which the witty Erasmus pleasantly taxed Luther with, was this, That he meddled with the Monks Bellies: for indeed, that zealous Reformer did smartly inveigh against the Pride, Idleness, Luxury, Voluptuousness and greedy Covetousness of the then Clergy. I have of late been also drownd to meddle a little with the Priests Bellies; the Occasion for which was thus offered, by one of themselves.

Somewhat more than two Years ago, a Book was published, by a Nameless Priest, bearing the Title of A Friendly Conference between a Minister and a Parishioner of his inclining to Quakerism, &c. In the latter part of which, he made Tythes the Subject of his Conference, When I had read that Book, and had observed, that, in some parts of it, the Author thereof had greatly abused, and mis-represented the People called Quakers; in others, had endeavoured to deceive his Reader by Sophistical and Fallacious Arguments: I writ an Answer to the whole, under the Title of Truth Prevailing, &c. which I divided into several Chapters, according to the various Subjects treated of, the last of which was Tythes. This, pinching the Priests in a tender part (the Belly) made them bestir themselves, and lay their Heads together, to consider what was to be done. After divers Debates, and much Consultation (as I have been informed) about it, another Book (written by another Hand, but without a Name too) at length came forth, entitled, The Right of Tythes Asserted and Proved, &c. being an Answer to that one Chapter only of Tythes, which though it was the last Chapter in my Book, yet having the first and chiefest place in the Priests Minds and Affections, obtained from them the first and chiefest Defence. Some time after

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came out another Book, said to be written by the Author of the Conference, who was not willing yet, it seems, to trust the World with his Name. This bearing the Title of A Vindication of the Friendly Conference, &c. (and divided into like number of Chapters with mine) seems to be designed for a general Reply to my Book. The former (called, The Right of Tythes) came first to my Hand, and was about half dispatch before I saw the latter. I therefore chose to take the Chapter of Tythes out of the latter (so much, I mean, of it as seemed Argumentative, or pertinent to the purpose) and clap it to the Book of Tythes, as being of the same Subject. To both these the Book in thy Hand is intended for an Answer: how well it answereth that Intendment, is left to thee, Reader, to judge.

If thou art a Tythe-Receiver of any kind, there is great danger lest Interest, mis-guiding thy Understanding, should hinder thee from discerning Truth, and so from judging truly. For that of the Poet.

Impedit Ira Animum, ne possit cernere verum;

*[Anger doth obstruct the Mind
That the Truth it cannot find.]*

Is not more true of Anger, than of Interest. Advantage, like the Byass on a Bowl, is apt to sway the Judgment, and draw the Mind to favour that side, on which the Profit lies. Against this Danger be pleased to take this Caution: and be entreated to lay aside all Considerations of Gain or Loss, Advantage or Disadvantage in this Case, not measuring the Justice of the Cause by the Profit, but weighing the Profit by the Justice. Remember that, Nihil utile, quod non idem honestum (i. e. Nothing is profitable which is not Honest) and Nihil honestum esse potest, quod justitia vacat (i. e. Nothing can be Honest which is not Just) were approved Axioms amongst the gravest Heathen Philosophers, and deserve much more to be observed by those, who bear a Name derived from Christ.

Ex damno alterius commoda nulla feres,

[Account not that for Just and Honest Gain
Which got by thee, makes others Loss sustain]

Is a good Document for Men as well as Children. In short, whether thou art a Tythe-Receiver, or no, this I request of thee, Read without Prejudice, Judge without Partiality; Examine this Discourse fully and thoroughly; but give the Reasons therein given their due Poize and Weight.

The Author of The Right of Tythes, in his Epistle, pag. 2. charges me with bragging in a Letter of mine to a Quaker at York, that I have shewed some little Learning in my for-Book; and there-upon says, I dare affirm he hath but little to shew. I am perswaded He and I shall not fall out about my Learning: for he seems willing to allow me a little, and I assure him, I never took my self to have much. Nor do I think, when his Disdain is at the highest, he will desire to lay me lower, in that respect, than I, of my self, am willing to lie, But in charging me with bragging of that little Learning, which his Courtesie is pleased to allow me, he deals discourteously and injuriously with me. The Letter he mentions was in Answer to one from a Friend in York (to me unknown) in which he acquainted me, That my Book having gained Acceptance there, Endeavours were used to prevent its further Service, by casting out a Report that I was a Jesuit, at least, that I was no Quaker, but had a mind to shew my Parts and Learning, &c. (The like Rumour also, of my being a Jesuit, was craftily spread in Nottinghamshire) Hereupon to shew the Vanity of their Slander, I thus writ in that Letter, — Some (thou sayest) will needs have me to be a Jesuit; and why? because of a little Learning: must none then have Learning but they and Jesuits? This is the common, but poor shift of Priests hard beset; when they cannot maintain their Ground, they cry out, Their Opponent is a Jesuit, as if none could be too hard for them, but Jesuits, by whom to be worsted they are not ashamed to think it no shame, the more shame for them. Well, Truth is too hard for them and Jesuits too. And a little after, What-ever

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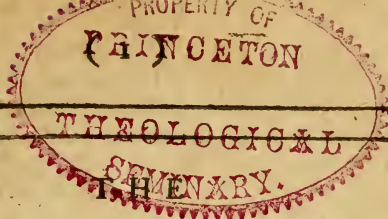
ever they in their Carnal minds may imagine — I have learnt to know my self better, than to ascribe to my self or my own Abilities any of that Honour, which is due to the Power of Prevailing Truth.— *Judge, Reader, whether from those Expressions, my Opponent had any just Ground to tax me with bragging of my Learning.*

But as an Argument of my want of Learning (yea, gross Ignorance, as he is pleased to term it, Ep. p. 3.) he charges me with mistaking another Basil for Basil the Great. This he takes out of that Chapter of my Book which treats of Swearing; and his Brother Priest in his Vindication of the Conference, objects the same against me, in his Chapter of Swearing in Answer to mine. When I shall come to that part of the Vindication, I intend to give an Account of that Passage, and therefore (to avoid needless Repetitions) omit it here; yet thought it needful to intimate thus much here, lest my Opponent should so far mistake himself as to think I was willing to shift it.

Some Testimonies I have taken out of Fox's Martyrology (or Book of Martyrs) the various Editions of which render Quotations out of it very uncertain, and sometimes suspected: the Book which I have used is of the sixth Impression, in two Volumes, printed at London in the year 1610.

These things premised, I now recommend the following Discourse to thy most serious perusal, and thee to the Guidance of that good Spirit which leads into all Truth.

First Printed in the Year 1678.



INTRODUCTION.

WHEN *Demetrius* the Silver-Smith of *Ephesus* perceived, that by *Paul's* preaching his Trade was like to decay, he call'd his Crafts-men together, and thus bespake them, *Ye know, said he, that by this Craft we have our Wealth; Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no Gods which are made with hands: So that not only this our Craft is in danger to be set at nought, but also that the Temple of the great Goddess Diana should be despised, &c. Acts 19. 25, 26.* The Case hath fallen out somewhat alike with our *English Demetrius*, the Author of the Book called, *The Right of Tythes asserted, &c.* who finding his *Diana* totter by a stroke received from the last Chapter in a Book of mine, called, *Truth Prevailing*, (written it Answer to one from his Party, called, *A Friendly Conference*) and apprehensive of greater Danger, if timely course were not taken, he gives the Alarm to his Fellow-crafts-man, and bespeaks him much to the same purpose, as did the *Ephesian Silver-Smith* of old. He said then, This is the Craft by which we have our Wealth: This says now, *This is the Oyl by which our Lamp is nourished, the Pay by which our Army is maintained,* page 13. He said then, This *Paul* hath perswaded and turned away much People, saying, they be no Gods which are made with hands: This saith now, *When I consider how easily so plausible a Discourse* (meaning that Book of mine) *might seduce some well-meaning Men out of the right way, &c.* pag. 4. Again, *The Obstinacy which the unhappy Quakers contract from such false Insinuations as these of T. E. in this Case of Tythes, &c.* pag. 6. Again, *Our Changers of Religion mainly seek to overthrow these things, and to that end have sent out T. E. as their Champion,* pag. 15. with more to the same purpose. He said then, *Not only*

this our Craft is in danger to be set at nought, but also that the Temple of the great Goddess Diana should be despised. This says now, *They would gladly stir up the People to take away our Books and Subsistence from us*, pag. 14. To stop the Oyl that nourishes our Lamp, and force us to disband for want of Pay, pag. 13. And not only so, but wise and pious Men——look upon them as designing to disturb the Kingdom, destroy Learning, and ruin the most famous of all Protestant Churches, pag. 14. To overthrow not only the Ministers, and their Maintenance, but also the Peace of the Church, and Religion, whose safety (he says) depends upon that Maintenance, pag. 15. He raised the People into an uproar, and filled the City with Confusion; crying out for about the space of two hours, *Great is Diana of the Ephesians*. This Man abounds with confusion also, having little strength of sound Argument or force of solid Reasoning, but crying up the *sacred Maintenance, Divine Tribute, Right of Holy Church, &c.*

And indeed, the main difference that doth appear between that *Demetrius* and this, is, that he (though he sought the destruction of the Apostle) did not bespatter him with approbrious Language; whereas this Man hath endeavoured to besmear my Name with all the ignominy, reproach and obloquy his evil Nature could prompt him to, and his worse Education furnish him with, of which these that follow are some; *This poor Retailer*, pag. 3. *Our strutting Quaker*, pag. 16. *Obscure and empty Quaker*, pag. 17. *This skulking Adversary*, pag. 19. *This poor Quaker is as Bold as he is Blind*, pag. 35. *This Quaker hath learnt to Cant*, pag. 40. *He hath the impudence*, pag. 113. *This ungracious Cham*, pag. 122. *The Quaker is a manifest Lyar*, pag. 139. *This insolent Quaker*, pag. 161. *T. Ellwood is a blasphemous Wretch*, pag. 173. *Though T. E. use the name of Popish Priests to gull the People, yet he is one of their Journey-men*, pag. 179. *He is an Inspirado*, pag. 182. *A wild Quaker*, pag. 190. *This double-tongu'd and false-hearted Man*, pag. 195. *His own base humor*, pag. 200. *Common experience proclaims him a Lyar*, *ibid.* *This seditious Libeller*, pag. 201. *Is not the Quaker a Knave*, pag. 212. *This malicious Slanderer*, pag. 214. *This black-mouthed Slanderer may publish his own Venemous Impieties*, pag. 233.

This,

This, Reader, is the Language wherewith he treats me; notwithstanding which he hath the confidence to Brand me with Railing, for calling Tythes *the Priests Delilah, the very Darling and Minion of the Clergy*; This he says is *Ill Language*, pag. 11. and *Scurrility*, pag. 12. which he will not meddle with. But if this be ill Language and Scurrility, by what Name I marvel shall that Language of his pass, which is before recited! Doubtless if Railing be not Reasoning (as he truly says) his Book is so replete with Railing, that there is little room for Reasoning in it. And though he terms that expression of mine Scurrility, and says he will not meddle with it, yet can he not forbear, but in the very next page catches up this which himself accounts ill Language and Scurrility, and throws it at the *Quakers*, calling Tythes *the Quakers Delilah, the very Darling and Minion of that Sect*, pag. 13. And so transported he is with passion against the *Quakers*, that he sees not the absurdity he runs himself upon, in taxing the *Quakers* with railing at Tythes in the very same Line, wherein he calls Tythes *the Quakers Delilah, the very Darling and Minion of that Sect*: Is not this contradictory?

And as he all along looks upon the *Quakers* with an evil Eye of contempt, disdain, and scorn, so he lifts up himself and his Brethren of the Clergy, scarce finding words big enough to express the high conceit, and lofty Opinion he has of his own and their Abilities. *The leading Quakers* (says he) *perceiving the Clergy of England so able and industrious to discover all their evil Designs, &c.* pag. 12. Again, *They know while the Clergy have these provisions, they will have Books, and leisure to Study, and Learning enough to baffle all their silly pretences.* pag. 13. Again, *Our Adversaries finding our study of the Law so destructive of their inspired Nonsense, they would gladly stir up the People to take away our Books, and Subsistence from us, that we might be starved into Ignorance, and by our sad Necessities be brought down to their scantling of Understanding; and then they hope their Speakers would be an equal match for us,* pag. 14. These are the Brags, these the Insults, these the Vaunts, these are some of the Rodomontadoes of this Polemical Priest, who in the pride of his Heart, and haughtiness of his Mind, looks on the poor *Quakers*

with the same Eye of Scorn and Contempt, as did the monstrous Philistine of old, upon the little Stripling David. But when he takes occasion to mention me, how is he put to it to find words sufficiently significant of his high disdain! as in pag. 4. So MEAN a Creature. Again in pag. 5. *I judge it necessary to lay aside all Considerations of the MEANNESS of the Adversary.* And when he hath a mind to throw dirt on me, rather than want a pretence to do it on, he will use the help of his *Invention*, and suppose things not in common sense supposable: As when he says, Dr. Sir, *I perceive our strutting Quaker looks on you with a scornful Eye, and says, p. 277. Tythes were wont to be claimed as of divine Right; but he finds this Priest is not hardy enough to adventure his cause upon that Title: Sure he takes himself to be very terrible, for he believes none but a hardy Man dares see upon him,* pag. 16. How can it reasonably be supposed that I did charge the Author of the *Friendly Conference* with want of hardiness in respect of my self? Can he imagine I took that Book to be designed as an Onset upon me! nothing is more irrational. Again, he says pag. 17. *It is evident you laid aside this Weapon (of the divine right) not out of any distrust of the Argument, nor out of any great Opinion of your Adversaries Skill; How weakly is this argued, for a Man of so great Learning! One of my scantling of understanding might happily have spoken as pertinently as this. The Author of the Friendly Conference did not lay aside the Weapon of divine Right, out of any great Opinion of his Adversaries Skill: Why, did he know what Skill his Adversary had before he try'd it? Nay, did he know before-hand, or could he fore-see who his Adversary should be? Surely, either this great Learn'd Man in the Wantonness of his Wit, hath over-shot himself, or else he must make his Dr. Sr. a Diviner instead of a Divine: This he did to fasten on me an imputation of self-conceit, and stick his strutting Epithet upon me; but in page 3. when he had a mind to Badge me with the scornful Title of a poor Retailer, he says, I gleaned my Quotations out of Fisher, against Bishop Gauden, and that with so little skill, that when the Printer in Fisher had mistaken Fimicus for Firmicus; this poor Retailer calls, him Fimicus.*

also,

also, page 115. which very Page of my Book detects his *unfair* dealing, and clearly convicts him of *manifest falsehood*: for I there quote *Gauden's Book of Oaths*, and the *very page* in *Gauden's Book*, out of which I took that Sentence, notwithstanding which; so little regard has he to speaking Truth, that he charges me with gleaning it out of *Fisher*. But this is not the only instance of his unfair dealing by me, as I shall have occasion hereafter to shew.

He seems highly offended that I called *Tythes the Priests Delilah, the very Darling and Minion of the Clergy*. Whatever Reasons induced me so to call them, I think he hath sufficiently proved that I therein exprest my self *aply* enough; for he hath not only leapt over all the rest of my Book, and *singled out* this which was the last Chapter in it, shewing thereby how *near* and *dear* this is to him, and that whatever becomes of the rest, this shall have a *distinct* Treatise for its *particular* Defence, but in his treating of it also, he delivers himself in such *Pathetical* Expressions, and speaks so *feelingly* of it, that one may easily perceive it is *one* of his nearest Concerns, if not the *nearest* of all: Hear what he says, page 13. speaking of the *Quakers* with-holding Tythes from them, *They see*, says he, *they cannot quench the Lamp, and therefore they would stop the Oyl that nourishes it*. Tythes then it seems (in his own account) is to the Priests what Oyl is to the Lamp, that which makes it shine, that which makes it give any light, that which makes it of any use or service; can any thing be nearer? *No Oyl, no Light; no Tythes, no Preaching; no Penny, no Pater noster*. Did ever any, who assumed the Name of a Minister of the Gospel, speak after this rate before! stop the Oyl, the Lamp goes out, the Lamp hath done shining; with-hold Tythes, the Priest gives over, *the Priest has done preaching*. Without Oyl the Lamp will not burn; *without Tythes the Priest will not preach*: Methinks this might be enough to let the People see what a Ministry they are under, and seriously to consider, *Whether the dim Light their Lamp gives, be worth the Oyl it spends them?* Certain it is, that in thus comparing the Priests to the Lamp, and the Tythes to the Oyl, making Tythes the cause of the Priests

preaching, as the Oyl is of the Lamp's burning; this Priest hath spoke the very Truth, though somewhat unadvisedly; and 'tis much if this unwary Expression don't lose him all the Preferment he promised himself for his elaborate Book of the *Right of Tythes*, which smells so strong of the Lamp. But howsoever he speeds in that, his own Comparison will justify me for calling Tythes the Priests *Delilah*, the very Darling and Minion of the Clergy.

But more fully to discover his foundation and standing, take another expression of his in the same page, *And because they dare not engage this Army, they attempt to force them to disband for want of Pay.* It seems then this Army of Priests *fight for Pay*; and without Pay fight who will for them, they will disband first: But I am of Opinion they will consider *twice*, before they disband *once*. Men once in Arms are seldom forward to disband, while either *Pay* or *Plunder* lasts. How have they behaved themselves towards those that having no need of such an Army, nor expecting benefit by them, have *Conscientiously refused* to pay them? Did they disband, or threaten it? nothing less. They rather *Rallied* their Forces together, and either by Law, or force without Law, have fallen upon the Spoil, and taken sometimes three, sometimes five or six times as much as they pretended to be due to them: So that it is not likely, while Plunder may be had, the want of Pay will disband them.

But while this Priest talks of being forc'd to disband for want of Pay. I doubt he forgets the *Nature* of his Warfare, and the *Cause* for which he pretends to be engaged. Is not he one that takes upon him a *Cure of Souls*, and can he so easily *quit his Station*? Will he leave the *Souls* of the People for a *Prey* to the Enemy, because he has not the *pay* he desires? Surely then it is otherwise with him, than it was with the Apostle *Paul*, who did not say, *If ye Pay me not, you'll force me to disband; if ye stop the Oyl my Lamp will go out; without Tythes I cannot Preach*, but *A necessity is laid upon me* yea, *Who is to me if I preach not the Gospel*, 1 Cor. ix. 16. But this Priest does not appear to be under that necessity of Preaching, but rather under the necessity of
giving

giving over, if he be not paid to his content, nay, he seems to understand no other *Wo*, but that of having the *Oyl* stopped, and wanting Pay. The Parishioner in the *Friendly Conference*, pag. 160. was pretty near the mark it seems, when he said, *The Covetousness of the Clergy hath given us occasion to fear, that bereave you of your preferments, and you would soon abandon your Profession: And that Priest understood better how to Varnish over his Cause, than this hath done; for he answered more warily, I hope, said he, many of us can appeal to the searcher of Hearts, that we embraced the Ministry upon better grounds than temporal Interests.*

Whatever the grounds were upon which they embraced their Ministry, *temporal Interests* it seems by this Priest, are the grounds upon which they will quit it, want of Pay will force them to disband. 'Tis much if this Priest be not one of those, of whom his Dr. Sr. the Author of the *Friendly Conference* speaks, when he says, pag. 11. *It cannot be expected to be otherwise, but that some Men for a corrupt Interest will intrude themselves into these sacred Offices: Or at least one of those of whom the same Author complains, in pag. 160. of his Friendly Conference, where he says, The secular care of some of the Clergy, for the Maintenance of their Families have been excessive; some such it seems there are among them, and he is as like to be one as another: for indeed the excess of his Secular Care bespeaks him An Intruder for a corrupt Interest.*

The Jews, he says, have a Proverb, *Sine farina non est lex*, pag. 14. i. e. *Without Meal there is no Law.* And have not the Priests a Proverb also, *Sine farina non est Evangelium*, i. e. *Without Meal there is no Gospel.* If his *Metaphors* of the *Lamp* and the *Oyl*, the *Army* and the *Pay* be thought too weak to bear my Inference out, I will add what he in the next page tells us *Tacitus* says of the State, with his own application thereof to the Church, *There can be no quiet to the Nations without Soldiers, no Soldiers without Pay, nor no Pay without Tribute, on which therefore the common safety doth depend: Even so, says he, no Peace in the Church without Ministers, no Ministers without Maintenance, nor no Maintenance without these publick Contribu-*

tions, on which therefore the safety of Religion doth depend. The plain English of this is, *No Tythes, no Ministers; no Meal, no Gospel*, for all is made to depend upon Tythes. No Ministers without Maintenance, no Maintenance without these publick Contributions (namely Tythes, *no other Maintenance it seems will serve the turn*) on which therefore, namely Tythes, the safety of Religion doth depend: So that take away Tythes, and down falls Religion: but that must be understood of their Religion only, whose Subsistence depends upon Tythes, and I hope not of all theirs neither.

I am not willing to spend time in tracing him step by step through all his crooked turnings and windings, wherein he often contradicts himself, one while making the *Quakers* to be acted by meer Covetousness (in denying to pay Tythes) pretending Conscience to save their Purses, supposing this kind of Godliness great Gain, pag. 12. insinuating, that the *Quakers* find their Harangues against Tythes very taking with the Covetous and Atheistical, with those who care not much for any Religion, and therefore like the cheapest best, pag. 14. Another while, *The Quakers* Obstinacy in this case of Tythes exposeth them to more Sufferings than all their other Errors, p. 6. One while, I am a bold Antagonist, pag. 5. Another while, *The Quakers* dare not engage the Priest's Army, pag. 13. Anon, T. E. singly provokes the Priest to take up this Argument, pag. 18. And (which is beyond all the rest) he calls me both a daring Adversary, and a sculking Adversary in one and the same page. But I pass over these, and many other of like nature, being desirous to try what further Strength and Force of Argument this great Warrior hath brought forth in the Defence of Tythes, than the Author of the *Friendly Conference* had done before him.

C H A P. I.

§. 1. **T**O make out the Divine Right of Tythes, there are three Periods (he says, p. 19.) to be considered? 1. Before the Law; 2. under the Law; 3. The Time of the Gospel. Concerning the
1st

1st Period, *before the Law*, says he (to his Dr. Sr.) *you said very little in your Conference, as not designing to manage this Argument.*

But why did he say so little? Was it not because he had *but little* to say, and as I observed in my former Answer, *Though he pretended to be a Minister of the Gospel, yet he took the Law for the surer holding, and therefore betook himself chiefly to that?* No, says this Priest, to excuse him, *'Tis evident you laid aside this Weapon (of the divine Right) not out of any distrust of the Argument, but in very Truth you seem to have been loth to cast Pearls before Swine, who understand not the value of them,* pag. 17, 18.

Was his Parishioner then a Swine with whom he discoursed on that subject, whom he called his good Friend and Neighbour, pag. 1. to whom he bore such true Friendship, pag. 2. whose serious Inclination, Modesty and Humility he commended, and the Expressions of whose Affection he accepted in all gratitude, pag. 3.

He hinted indeed before (pag. 6. of his *Friendly Conference*) that *the Priests People were Beasts, and lean Beasts, no fatter for all the feeding*; but then they seemed to have been *Kine*, he stroak'd so much Milk from them; but this Priest has explain'd the matter, and declared them arrant *Swine*, not considering that he hath made his Dr. Sr. a *Swineherd* instead of a *Shepherd*.

But what am I concern'd in all this? Will he blame me because his Brother *took up his Cause by the wrong end*! If divine Right (as he says) be *antecedent* to any positive Constitution, why began he at the humane Right? Or if he intended only to manage the Argument of humane Right (as this Priest intimates for him, pag. 20.) why did he meddle with the divine Right; but seeing he gave a touch on each, why am I blam'd for answering both? He had Reason the rather to have begun with the divine Right, and to have insisted on it too, and have managed that Argument, (if he understood it) in as much as he began his Discourse upon a Passage taken out of a Book of *E. B's*, which related to the divine Right, not to the humane.

Yet had he said nothing of Divine Right at all, it may be I might have said the less ; but seeing he thought fit to say so much as might intimate a reserve for a divine Right, I think I had reason to examine the claim, and not as *easily grant*, as he did *weakly beg* the Question.

But he says, he perceives his Brother Priest had mentioned, that *the divine Right of Tythes was derived from Melchizedeck, not from Levi*. He's very angry I fell upon this Passage, and to vent his Passion bestows upon me the badge of a *skulking Adversary*: Why so? Because *this Passage* (he says) *was single, not guarded with any Proofs or Reasons, stood naked, was an open place* Whose Fault was that? Did he expect I should have guarded it with Proofs and Reasons for him? or that I should have been so mannerly as to have pass'd it by because it was not guarded? He would not it seems have had me enter there, because it was an open place, surely if I had medled with nothing but what was guarded with Proofs and Reasons, I should have had little to meddle with ; for his whole Book is either unguarded, or ill guarded.

But he would perswade his Reader, pag, 17, 20. *That I had triumphed over this naked Sentence*, (as he calls it) *and over the Author too*; nay, *that I had boasted, I had disproved clearly the divine Right of Tythes*; for which, the better to hide himself, he assigns no page of my Book; nor do I know any Passage in it, from which, without a positive Resolution to abuse me, he could draw such an unfair inference. The most I said, that I remember, was in pag. 282. and the words these, ' That Tythes were not paid by *Abraham* to *Melchizedeck*, but given, and that but once, and ' that too upon an Accidental Occasion, nor then out ' of his own proper Estate (but out of the Pillage of ' *Sodom*, which he by the Sword had recovered from ' the Plunderers) I think I need not stick to say I have ' already prov'd. Whether this was an immodest Expression, considering what I had before offer'd in the four preceding pages of my Book; and whether he hath dealt fairly with me from hence, to represent me as triumphing, and boasting that I had disproved clearly the Divine Right of Tythes, let the ingenuous Reader judge.

§. 2. My first Opponent in his *Friendly Conference*, pag. 135. had affirmed, that *those that insist upon the divine Right of Tythes, derive them not from Levi, but Melchizedeck*: In my Answer to which, pag. 277. I said, 'It is then inquirable, whether or no Tythes were ever due to *Melchizedeck*: That which should make them due, must be a Command, they were not due to the *Levitical Priesthood*, until they were commanded to be paid; but after they were commanded to be paid, they became due; and so long as the Command stood in force, it was an Evil to detain them. But we do not find, throughout the Scriptures any Command from God that Tythes should be paid unto *Melchizedeck*. Upon this the Author of the *Right of Tythes* says, pag. 20. *My first words do declare, I do not understand the Question.*

But I believe, either this Priest doth not understand the Question, as the other stated it; or else he thinks the other Priest did not understand how to state it as he should do; and therefore he hath undertaken to state the Question a-new. The Case was plain enough to be understood before; and I am content to abide the Reader's Censure, whether by my Answer to it I understood it or not. I confess, I did not then understand how this Man eighteen Months after would alter it, no more than I now do how another of them eighteen Months hence may vary it again, if this Man's work succeed no better than the former. The former Priest said, *The divine Right of Tythes was derived from Melchizedeck*. Now because no Right could be derived from *Melchizedeck* to another, which was not first in *Melchizedeck* himself, I thought it justly inquirable, *Whether or no Tythes were ever due to Melchizedeck?* And because no certain and positive Evidence could be produced of *Melchizedeck's* Right to Tythes, I judg'd it necessary to consider what way Tythes might come to be due to him, and therefore said, *that which should make them due must be a Command*. This also I demonstrated by an Instance from the *Levitical Priesthood*, to whom it is on all hands acknowledged they were due, after they were commanded to be paid to them, not before;

before ; therefore I said, ‘ They were not due to the *Levitical* Priesthood, until they were commanded to be paid ; but after they were commanded to be paid they became due : And so long as that Command stood in force, it was an Evil to detain them. This the Priest was willing to dash out, lest as the Right of the *Levitical* Priesthood to Tythes, depended upon an expresse Command, so an equality of Reason should drive him to seek a Command, on which to ground *Melchizedeck*’s Right to them also, which he very well knew he could no where find.

He attempts therefore to mend the matter by a *new* stating of the Question : And whereas the other Priest has asserted, that *the divine Right of Tythes was derived from Melchizedeck, not from Levi* ; this Priest says, pag. 20. *The Assertors of the Divine Right of Tythes do not make them originally due either to Melchizedeck or Levi, but to God himself, &c.*

To whom Tythes were *originally* due, was not the Question ; but from whom the present Priests do derive a Divine Right in Tythes to themselves, whereby Tythes may become due to them by a Divine Right, which the former Priest asserted to be from *Melchizedeck*. He does not claim Tythes from God, to whom they were originally due ; but from *Melchizedeck*, to whom how they became due, and from whom how they come to be due to these Priests, had well become him to have proved.

§. 3. He says, *The Tenth belongs to God.*

I say, *All belongs to God*, the Nine Parts as well as the Tenth ; for the Fulness of the Earth is the Lords, *Psal.* xxiv. 1. not a part only ; the Cattel on a thousand Hills are his, *Psal.* 50. 10. not the Tythes of them only. That Scripture therefore, *Prov.* iii. 9. *Honour the Lord with thy Substance*, is misapplied by the Priest, and, as he restrains it to the Payment of Tythes, is not a binding Rule to *Christians* as well as *Jews* ; *Christians* being no where commanded by God to pay Tythes, as the *Jews* expressly were. But the *Christian* doth then honour God with his Substance, when thankfully receiving the Goods of this World from the Hand of the Lord, he doth in God’s holy Fear so use them,

them, as not to abuse them, 1 *Cor.* vii. 31. when both in eating and drinking, and whatsoever else he does, he does all to the Glory of God, according to the Exhortation of the Apostle *Paul*, 1 *Cor.* x. 31. 'Tis not to be doubted but that God, from whose Bounty and Blessing all is received, might reserve to himself what share he pleased; but what he might do is one thing, what he did another: That he ever did appropriate the tenth part, I find not in Scripture express'd, excepting only in the time of the *Levitical* Priesthood, for which there was a particular Reason. He then chose the *Jewish* Nation to be his peculiar People, which People being divided into twelve Tribes, he separated one entire Tribe, the Tribe of *Levi*, to attend the Service of the Tabernacle. The Land of *Canaan* he divided amongst the other eleven Tribes, but gave the Tribe of *Levi* no Inheritance amongst them, *Numb.* xviii. 20, 23, 24. *Deut.* x. 9. for they being wholly imployed in that service, could not have leisure to attend the Plough, or other Rural Occupations. Seeing therefore he had excluded them from a share of the Land (the manuring of which would have taken them off from the Service he had designed them to) and that by this means their Brethren, the other Eleven Tribes, amongst whom their part was shared, did all fare so much the better, their respective Lots being so much the greater, he commanded the Eleven Tribes that had the Lands, to pay the Tythes of the increase thereof, out of which this twelfth Tribe should be maintained. And while that Priesthood and Polity stood, which Tythes were suitable and appropriated to, this Tything Command was in force, and no longer. But that even God did reserve the tenth, or command the payment of Tythes to any, before the constitution of the *Levitical* Priesthood, or since the Dissolution thereof, I no where read in Scripture. This is proper for the Assertors of the Divine Right of Tythes to prove, and indeed so absolutely necessary, that if they fail of this, all they can say beside will be too weak to bear their Title up: For in a matter of so great moment, it is not bare Conjectures or meer Suppositions, nor Probability neither, will serve the turn, but positive Precept.

cept. The *Levitical Priesthood* was not left to such Incertainties. Though this Priest is willing to take it for granted, that the Men of that Age wherein *Abraham* lived, knew and understood by the Light of Nature, that the tenth Part belong'd to God, and was therefore to be paid to his Priests: yet we find God himself did not think fit to hazard the *Levitical Priesthood* on such uncertain Terms, but secured their Maintenance to them by an exprefs Command, which left no room for any Doubts or Scruples. And can it be imagin'd, that the Omniscient God, whose Eye at once fore-sees all Events, would leave the Maintenance of his Gospel-Ministry, so much nearer to him than the *Levitical Priesthood*, to depend upon the ambiguous and doubtful Constitution of a single Act of *Abraham's*, or a Vow of *Jacob's*, uncertain when, or where, or how performed? No, doubtless, it cannot reasonably be supposed, that he who took such particular Care of the Legal Priesthood (which was to last but for a time) and was so punctual in appointing Tythes for their Maintenance, not thinking either *Abraham's* Gift or *Jacob's* Vow sufficient Ground for them to claim upon, although they were the chosen Priests of God, without a plain and positive Command, would leave his Royal Priesthood, the Publishers of his Everlasting Gospel, so ill provided of a Claim to Tythes, as to be necessitated to strain a Title out of *Abraham's* Gift and *Jacob's* Vow, if he had ever intended Tythes should be the Maintenance of his Gospel-Ministers.

What else doth this Assertor of the divine Right of Tythes offer in proof of his Assertion, but Conjectures and Probabilities, as he calls them, as in page 30. where speaking of *Abraham's* giving to God the tenth of all the Spoils, he adds, *As in all Probability he was wont ordinarily to do, of all that he got by God's ordinary Blessing.* So again, page 31. T. E. cannot prove *Abraham* did not pay Tythes ordinarily, and I can make it appear very probable he did. Again, There are ancient Authors and probable Reasons to induce us to believe, &c. page 33. Again, speaking of *Melchizedeck* being Sem, We cannot (says he) be positive in a Matter of so great Antiquity; but I hope these things may suffice to make it very probable, that *Melchizedeck* was *Abraham's* Priest in Ordinary, page 34.

And

And though he is able to shew no better Ground than such probable May-be's as these, yet he sticks not to require his Reader's Assent as fully as if he had produced the most positive Proofs and plain Demonstration; for speaking of *Abraham's* pitching upon the Tenth, he says, page 25. *In all Reason we ought to believe it was at first revealed by Almighty God to him, &c.* And speaking of Sacrificing being believed to be revealed by God to *Adam*, he says, *The like we may believe also concerning this of dedicating the tenth Part*, page 20. Again, speaking of some *Heathens* that vow'd the Tenth to their Gods, he says, *Which therefore we must believe they had by Tradition from the first Patriarchs, who received it by Revelation from God*, page 27. Yet in the next page says, *It is not necessary (since the Scripture is silent) I should determine, whether Abraham was immediately directed to it, or whether he learnt it from Melchizedeck.* Thus he argues from may be to must be, and from must be to may be back again, finding nothing firm, nothing certain, whereon to build a divine Right to Tythes.

Yet fain he would have it so, and therefore labours to persuade his Reader, page 21. that from the Example of *Abraham's* Giving and *Jacob's* Vowing the Tenth, there was a Claim made of this tenth part, as being originally due to God long before: And for this Claim he quotes *Levit. 27. 30.* *All the Tythes of the Land is the Lord's.* But he greatly mistakes, and mis-applies that Text; for though the tenth, the ninth, the eighth, and the all was originally due to God long before, yet as a tenth, distinct and separate from the rest, it doth not appear to have been due long before, nor seems to be here mention'd by *Moses*, with relation to any such former Reserve or Claim, but with respect to the *Levitical* Priesthood, which was then settled in *Aaron*, the Great Grand-child of *Levi*; for which Priesthood he who was Lord of the whole, when he gave the Lands to the other eleven Tribes, reserved this as a Subsistence more suitable to their Service, and as a Compensation for their part of the Land.

But the better to colour this Conceit, of Tythes being claimed in *Levit. 27. 30.* as due long before, he perverts another Text, and puts a plain Abuse upon his

Reader;

Reader ; for he says, page 22. *The first time Tythes are mentioned, Exod. 22. 29. they are not directly enjoined, but supposed due, and forbid to be with-held : Whereas in Exod. 22. 29. Tythes are not mention'd at all, nor in all the Book of Exodus, that I observe, nor else-where as enjoined, supposed due, or forbid to be with-held, until the 27th of Levit. 30. mention'd before. The words in Exod. 22. 29. which he says doth not directly enjoin, but supposes Tythes due, and forbids them to be with-held, are these, Thou shalt not delay to offer the first of thy ripe Fruits, and of thy Liquors ; the First-born of thy Sons shalt thou give unto me. Here is not a word of Tythes ; and yet this Priest hath so little regard to Truth, and so much to his own Interest, that he sticks not to say Tythes are in this place mention'd and supposed due. Neither of one part of that which is here mention'd, namely, the First-born, which is here commanded to be given to the Lord, is this the first mention ; but it was both mention'd and expressly commanded before, Exod. 13. 2. while the People of Israel were yet in Egypt : And in Numb. 3. 13. the very Day is assigned whereon God did appropriate this part to himself, and from which (with Reverence so to speak) he dates his Claim thereto : All the First-born (saith the Lord) are mine ; for on the Day that I smote all the First-born in the Land of Egypt, I hallowed unto me all the First-born in Israel, both Man and Beast, mine they shall be ; I am the Lord. Here's the time precisely set down, here's the day expressly mention'd, on which God did sanctify the First-born to himself, on which (and not till which) he assumed to himself a peculiar Right to the First-born distinct and separate from the rest, which yet was above four hundred years after Abraham's Gift to Melchizedeck. Let the Assertors of the Divine Right of Tythes, shew as plainly (if they can) when God did appropriate to himself the Tythe or Tenth Part, distinct from the other nine, before the time of the Levitical Priesthood, for whose Maintenance he then appointed it. Can it with any colour of Reason be supposed, that he who so precisely and punctually set down the very day whereon he chose to himself the First-born, which related but to that typical state of the*

the *Jews*, would have given no hint, nor left any Foot-steps at all of his Right and Claim to Tythes before the Constitution of the *Levitical* Priesthood, if he had indeed sanctified them to himself before, and intended them to be continued after the Dissolution of that Priesthood, for a Maintenance to his Gospel-Ministers.

§. 4. The Priest say, pag. 22. *Though God hath a right to the tenth part of our Substance, yet he cannot be his own Receiver: So that we are to enquire who must be God's receiver, and for that, even Reason will teach us, that what is due to the Master, ought to be paid to his next and immediate Servants, that is, to his Priests.*

What he is not able to prove, that he is willing to take for granted. I acknowledge that God, who is Lord of all, hath a right to all our Substance, and may command and dispose the whole, or what part thereof he pleaseth: But that God hath a distinct right to the Tenth, more than to all or any of the other nine parts, and that by the Law of Nature, antecedent to any positive Constitution; as this Priest makes the Assertors of the divine Right of Tythes to assert, is more than I have yet seen proved either by this, or any other of the Assertors of the divine Right of Tythes, that I have hitherto met with. And till this be proved, 'tis needless to enquire who should be the Receiver: Though even in that also, the Priest falls short, taking that to be a dictate of Reason, which right Reason did never dictate to him: for what is due to the Master, ought to be paid to such of his Servants, as he appoints to receive it, whether they be his next and immediate Servants or not: for it is not their being next unto him, that doth authorize them to be his Receivers, but his deputing them unto that Service.

Again he says, pag. 23. *Abraham, in paying his Tythes (which were God's part) unto Melchizedeck the Priest of the most high God, did confirm this dictate of Reason, &c.*

What else is this but begging the Question, and that twice in two lines. He supposes *Abraham* paid his Tythes (which the Scripture no where says he did) and

and that Tythes, (as Tythes, as a distinct part) were then God's part, (which the Scripture no where says they were) and if this would be granted him, he would then infer that *Melchizedec* had indeed a Right to Tythes, and perhaps also that from him a Right to Tythes might be derived to a Gospel Ministry. But he runs too fast to hold, that of which he is willing to make no question, is the main Question in this part of the Controversy, namely, Whether in *Abraham's* time, and antecedent to any positive Constitution, Tythes as Tythes, or a Tenth Part *distinct* from the rest, was any more God's peculiar Part, than the other Nine: And whether *Abraham* in giving (as the Texts express it) the Tenth of his Military Spoils unto *Melchizedec*, did pay a just Debt to *Melchizedec*, which he could not without Injustice have withheld; or whether that Gift of *Abraham's* was a grateful Acknowledgment, and voluntary Return of Kindness to *Melchizedec*, for his so friendly Congratulation, fatherly Blessing, and bountiful Present of Bread and Wine to himself and his weary Followers: This is indeed the Sum of the Matter, the very Hinge on which (and which alone) a Claim of Tythes from *Melchizedec* to any others, can with any Reason be supposed to turn. And if my Opponents, either first or second, would stick to this, and (though but for a while) deny themselves the Pleasure and Delight they seem to take in railing and reviling, deriding and jeering, insulting and boasting, disdain and scorning; and would apply themselves to manage this Argument with that Gravity and Seriousness that becomes the Subject, I should not doubt to see this Case brought to a speedy and fair Issue. But then I should expect to meet with more forcible Arguments, more cogent Reasons, more evident Proofs, and plainer Demonstrations than *Suppositions*, Conjectures, Probabilities, Likelihoods, and May-be's; and that which is a poorer way of Reasoning than all the rest, and is indeed too low and mean by much for such lofty Pretences to Learning and Scholarship, as my Adversary makes for himself and his Brethren, viz. to put the Defendent to prove the Negative, as he has done me more than once, and more than conduces to the Credit of his Cause. As in page 31. I may

ask him (says he) where he reads, that Abraham did not pay them. And a few Lines lower in the same page, T. E. cannot prove Abraham did not pay Tythes ordinarily, and I can make it appear very probable he did.

But he hath so accustomed himself to call Abraham's Gift Payment, that forgetting himself, he brings me in as using the same Phrase, as if I also admitted that, which I have offered so much Reason against; his Words are these, page 30. So that T. E's saying he doth not read in Genesis that Abraham paid his Tythes constantly, is no Argument, &c.

But where doth T. E. say this? He quotes no place, nor indeed had any to quote; for I no where said so; but he hath put a double Abuse upon my Words, first, in making me to say I do not read in Genesis, &c. As if I had limited the Story of Abraham and Melchizedec to the Book of Genesis only, or had allowed no Evidence for proof of this pretended Right to Tythes, but what could be found in Genesis: And accordingly he plays upon me, T. E's saying he doth not read in Genesis,—is no Argument, unless all that Abraham ordinarily did were recorded there. (to wit, in Genesis) And, I may ask him where he reads there (to wit, in Genesis) that Abraham did not pay them, page 31. whereas my words were general, ' We do not find throughout the Scriptures, (which is ' more than in Genesis only) any Command from God, ' that Tythes should be paid unto Melchizedec, page 278. and, ' If Tythes had been due from Abraham to ' Melchizedec, then must Abraham have paid Melchizedec ' Tythes of all his Substance, of all that he possess: ' But no such thing appears at all, page 279. What Pretence could the Priest have to thrust in Genesis here! But his other Abuse in the latter part of the Sentence is somewhat more gross. T. E's saying, he doth not read that Abraham paid his Tythes constantly, is, &c.

These words are not in my Book, but are a meer Artifice of his own, to insinuate as if I had yielded that Abraham paid Tythes at that time, upon that extraordinary Occasion, and had only seem'd to doubt whether he paid them constantly or not: whereas nothing is more plain, than that I all along deny that Abraham ever paid Tythes at all. This is an art this Priest is expert at,

but I'll assure him 'tis a *black one*, and will never credit him or his Cause. He served me so once or twice before, in his 16th page, quoting me thus, Tythes were wont to be claimed as of divine Right, but I find this Priest is not hardy enough to adventure his Cause upon that Title. Whereas my Words are not, I find this Priest is not hardy enough; but I do not find this Priest hardy enough. Which Variation, how small soever it may seem to some, yet as Illiterate as he takes me to be, I understand the different Sense of those two Expressions, and how little he is to be trusted; which I am the more confirm'd in from his next Period, where speaking of me, he says, He persuades his *Quakers*, that they who were wont to claim Tythes *de jure divino*, were more bold than wise.

These words were not in my Book, but a Suggestion of his to abuse me; for which (whatever I think of others) I have cause enough to think him more bold than honest. Nor has he only glanced on this Passage, but insisted deliberately on it, and prosecuted his false Suggestion to the highest Advantage he could make of it. For he says, *Let us therefore see who and what they were whom T. E. thus Censures: Truly no less (says he) than Origen, Cyprian, S. Hierom, S. Augustin, divers Christian Councils of Old, Justinian, and the Imperial Roman Laws, Charles the Great, and the French Capitulars, the Saxon Kings and Councils of this Nation, and all Monarchies and Parliaments of later times, particularly K. Henry 8. and Edward 6. together with the most famous common Lawyers, as also the unconcern'd and incomparably learned Sir Hen. Spelman, with divers other excellent Writers, too many to recite.*

These were too many to have recited, unless he had had more cause for it: At this rate, he may father what Falshoods he pleases upon his Adversary, and then call him an *obscure and empty Quaker*, as he does me; but he may withal assure himself, he shall never by this means acquire the Repute of a *just Man*, or a *fair Disputant*.

§. 5. He says, page 23. *T. E. is very impertinent in inquiring what Command there is in Scripture to Abraham to pay his Tythes to Melchizedec: for there was not any*
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Scripture at all in Abraham's time. No doubt he thinks every body impertinent that calls in question his *beloved Tythes*. But wherein doth the Impertinency lie? I hope a *divine Command* for the Payment of Tythes had not been Impertinent to his Claim. I am sure a *human Command* for the Payment of them now is the most pertinent Point he has to claim by; and that his Brother Priest understood full well, which made him step so lightly over the former, and stick so close to the latter. But I am impertinent it seems for *inquiring for a Command in Scripture*.

Where else I wonder would he have had me inquire! Is any other Book so pertinent as that to seek a *divine Command* in? *Ay but*, says the Priest, *there was not any Scripture at all in Abraham's time*.

If he means that Writing is not so ancient, he forgets himself; but if he intends that the Scriptures we now have, were not then written (which is more probable) that will not render me a whit the more impertinent for inquiring what Command there is in Scripture to *Abraham* to pay Tythes, since we find in Scripture many Commands are mentioned, which were of a much elder Date than the Scriptures in which we read them.

There was as much Scripture to be sure when *Abraham* gave this Gift to *Melchizedec*, as there was before when he was called out of his Country, when Circumcision was instituted, and when *Isaac*, the Heir of Promise, was made an Offering: and yet for every of these (and many other things besides) we have express Command recorded in those Scriptures, which afterwards were written. Nay, if we will look back to the times before the Flood, we shall find a Command to *Noah* for the making of the Ark, *Gen. 6. 14*. And indeed the first Command that ever was given to Man, is plainly and fully express in *Gen. 2. 16, 17*. And must I needs be impertinent in inquiring what Command there is in Scripture to *Abraham* to pay Tythes, and that upon this only Reason, that there was not any Scripture at all in *Abraham's time*! If no Command at all had been remembered in Scripture of elder Date than the Scripture it self, or than this Act of *Abraham's*, this Exception of

the Priest had been less impertinent: but seeing, even from the very Infancy of the World, the divine Commands are recorded, and more especially in so many particular Instances in *Abraham's* own time, and to *Abraham* himself, whether is more impertinent, I in calling for a Command in Scripture to prove *Melchizedec's* Right to Tythes, or the Priest in fobbing me off with this evasive Answer, that there was not any Scripture at all in *Abraham's* time, let the understanding Reader judge.

He confesses *Moses* indeed did write a brief History of those times four hundred Years after: but since he comprises the space of two thousand three hundred Years in one Book of *Genesis*, it cannot be expected he should set down all Particulars; nor in all the Actions of the Patriarchs, shew what Reason they had for, or how they were directed in such an Action, page 24.

Though it cannot be expected, that in so brief an History *Moses* should set down all Particulars, or shew what Reason the Patriarchs had for, and how they were directed in all their Actions: yet in an Action of so great moment as this is made, from which so large a Claim and weighty Title is derived, it may reasonably be expected he should have been more particular, full and plain; and would no doubt have been so, had the Divine Wisdom, by which he writ, intended Tythes to be a Gospel-Maintenance, and to be claimed from hence.

How many other Passages, which seem to be less material, doth he insist more largely on, as the Description of Places, the Names of Rivers, Mountains, Towns, &c? How exact is he in setting down the Fashion and Dimensions of the Ark, how punctual in computing the time of the Flood's Beginning, Increase, Continuance and Decrease, not contenting himself with the Year only, or with the Month, but adding even the very Day? And when he comes to *Abraham's* time, he gives the very Circumstances of the things he treats of, as in the Account of his going into *Egypt*, and what befel him there, *Gen.* 12. his parting with *Lot*, and the Occasion thereof, *Chap.* 13. the memorable Battel fought in the Vale of *Siddim*, between four Kings and five, the Occasion

sion of that War, the Names of the Kings on either side, and of the Place where the Battel was pitcht, twice over, the Success of the Fight, the Plunder of *Sodom*, and *Lot's* Captivity; *Abraham's* Muster, Pursuit, and Rescue, *Gen. 14.* In every of which he is more particular than in this Passage of *Abraham's* giving *Melchizedec* Tythes; which as it was done upon an accidental Occasion, so *Moses* runs over it, as briefly as may be, giving it only a transient Touch: And indeed, the whole Passage seems to be but a kind of Parenthesis; for in the 17th Verse *Moses* says, *The King of Sodom went out to meet Abram* (after his Return from the Slaughter of *Chedorlaomer*, and of the Kings that were with him) *at the Valley of Shaveh, which is the King's Dale.* Then in the next Verse, he mentions *Melchizedec*; *And Melchizedec, King of Salem, brought forth Bread and Wine: and he was the Priest of the most high God.* Ver. 18. *And he blessed him, and said, Blessed be Abram of the most high God Possessor of Heaven and Earth.* Ver. 19. *And blessed be the most high God, which hath delivered thine Enemies into thine hand. And he gave him Tythe of all.* Ver. 20. This is the full and whole Account which *Moses* gives of this matter; and then immediately in the next words resumes his Discourse of the King of *Sodom*, Ver. 21. *And the King of Sodom said unto Abram, Give me the Persons, &c.* What could he have said less? How could he have mention'd this Passage of *Abraham's* giving Tythes in fewer Words, and with less Remark? which cannot reasonably be imputed to the Brevity of his History, by any one that shall duly consider how copious he is upon other Subjects, setting down at large even the smallest Circumstances, as besides the former Instances, will plentifully appear in the Story of *Abraham's* Servant fetching a Wife for *Isaac*, *Gen. 24.* Of *Jacob's* supplanting his Brother, *Chap. 27.* Of his Service with *Laban*, *Chap. 29, 30, 31.* To omit the Story of *Joseph's* being sold into *Egypt*, and what befel both him and his Brethren there. But this is an Art the Priest hath, to persuade his Reader there is more in this Passage than the brevity of the History would give room to express. The History was written by *Moses*, who was inspired thereto by God, and as it is irrational to imagine that

this Passage of *Abraham's* giving Tythes to *Melchizedec*, would have been past over so lightly, and left so bare, if it had had relation to future Ages, and that in the Times of the Gospel, a Right to Tythes was to be derived from hence (as the Author of the *Friendly Conference* says it is, page 135.) so it is great Impiety to suggest that any thing was here omitted, which it was necessary for the Church of God to know or understand. The Spirit of God hath said expressly, *Abraham gave Tythes* of all. The Spirit of God hath said expressly, It was *the Spoils* which *Abraham* gave the Tenth of, *Heb. 7. 4.* And who is Man, that he should take upon him to add or alter! Darest thou say he *paid*, when God says he *gave*! Darest thou say, it was of his *own Substance*, when God says it was of the *Spoils*! Darest thou say, he did this *ordinarily*, when the Spirit of God hath thought fit to mention this *one only extraordinary time*! *Add thou not unto his Words, lest he reprove thee, and thou be found a Lyar, Prov. 30. 6.*

§. 6. But he says, p. 29. *To give and to pay is all one in this Case, or else the Apostle was over-seen, who not only saith he gave the Tenth, Heb. 7. 4. but, Levi paid Tythes in Abraham, Ver. 9.*

Neither is to give and to pay all one in this Case, nor yet was the Apostle over-seen: for the Apostle most properly accommodates his Speech to the *several* times it had relation to. When he speaks in *Ver. 4.* of *Abraham*, in whom it was a *free* and voluntary *Gift*, he uses the word *Gave*, as *Moses* had done before him; but when in *Ver. 9.* he speaks of *Levi* (whom he figuratively mentions, with an [as I may so say] for he speaks not personally of *Levi* himself, but of his Off-spring, the *Levitical* Priesthood who received Tythes, which *Levi* never did himself) then I say, *referring to the time of the Law*, in which God had commanded the Payment of Tythes, he expresses himself by the word *Gave*. So that it is manifest he *varied* his Expression according to the Persons he treated of, and the *different times* his Speech had relation to. When he speaks of *Abraham*, who lived *before* Tythes were commanded to be paid, he says he *Gave*, *Ver. 4.* But when he speaks of the

Ecclesiastical Priesthood, who lived *after* Tythes were commanded to be paid, he alters his Phrase, and says he *Paid*, *Ver. 9.* Abraham gave, Levi paid, which Distinction the Apostle needed not have used, had he understood (as this Priest does) giving and paying to be all one in this case.

It is very proper (he says) *to say, We give a Man that which is his Due*, page 29.

That must be understood in such Cases only, where the Due is altogether certain and unquestionable, such as are the Instances he has given of *David* and *Hezekiah*, one whereof saith, *Give unto the Lord the Honour due unto his Name*, *Psal. 29. 2.* The other commanded the People to *give the Priests their Portions*, *2 Chron 31. 4.* Neither of which admitted any doubt, since every one knew that Honour was due to the Name of the Lord, and none could be ignorant that Tythes were due to the Priests, then the Law of God expressly speaking it. But in a Case of so great Ambiguity as this Claim of Tythes from *Melchizedec*, which is so utterly void of all Certainty, that the very Terms it is express'd in, must confirm at least, if not constitute a Title to the thing claimed, to express a Due, by the word Give, would be not only not very proper, but very improper and obscure: So that what he says, page 30. *That the word Give in Genesis 14. doth no more prove Tythes were not due to Melchizedec, jure divino, than the same in Chronicles proves they were not due to the Levites, jure divino*, will not hold. The Disproportion between *Melchizedec's* Case, and that of the *Levites*, is too great; unless he could shew as plain a Command for the former, as he knows can be brought for the latter. The word *Give* in *Chronicles*, doth no way prejudice the *Levite's* Right, because it was undeniably grounded upon an indisputable Command: But the word *Give* in *Genesis* doth greatly prejudice the pretended Right of *Melchizedec*, because there is no Command in Scripture, from which such a Right might be derived. After the same manner argues the other Priest in his Vindication of the Conference, page 295. urging for an Example the words of *Joshua, Chap. 7. Ver. 19.* [*My Son, give Glory to God*] which being the same with that of *David, Psal. 29. 2.* is

answered in that. But he seems to take it a little ill, that I took no notice of a *Greek* word he had in his Margin, *Conference*, page 135. viz. *δεδέντωκε τὸν Ἀβραάμ*, which he renders *He tythed Abraham*; and says in his *Vindication*, page 296. *Now since T. E. pretends to understand Greek, and this Passage being in my Book, how came he to pass it by?*

I passed it by, as believing it to be of no moment at all; since if I should allow him even his own rendition, [*He Tythed Abraham*] it imports no more than [*He received Tythes of Abraham*] as both *Beza's Latin*, and the vulgar *English* have it, *Heb. 7. 6.* beyond which sense if he would strain it, the word will not bear it: verily, it is an Argument of a very weak Cause, when Men are put to such hard shifts, as to spueze a Title out of one particular and extraordinary Action, and are fain to strain the words also, whereby that Action is exprest, to give some countenance to their Claim. But blessed be God, the *Holy Ghost* hath hedged them out, and either through Propriety of Speech, or divine Providence (let them grant which they please) hath so worded this Transaction, that in both those Texts where it is spoken of, there is no mention at all of Due or Payment with relation to *Abraham*, but altogether of giving. Thrice over it is said, *He gave*, *Gen. 14. 20. Heb. 7. 2. and 4.* but *never that he paid.*

§. 7. To prove, that Tythes were accounted due in this Period before the Law, he urges, *The Practice of certain of the Heathens giving Tythes to their Gods*; whereof some seem more particular, some more general. The more particular Instances are, of the *Tyrians* and *Carthaginians*, the Inhabitants of the Island *Syplonus*, and the *Romans*. The more general are of the *Greeks*; for which he cites *Dydimus the Grammarian*, and of all *Heathens* in general, for which he quotes *Paulus Diaconus*. 'Tis true, *Dydimus* says, *It was a Greek Custom to Consecrate the Tenth of their Gain to the Gods*: But how that Saying of his is to be understood, *Selden* in his *History of Tythes*, c. 3. well observes, *If*, says he, *those Grammarians mean* (for he mentioned *Suidas* also) *that all Men paid their Tythes in Greece, and that of every kind of their Spoils*

Spoils or Abundance, they deceive much, and are deceived: You must understand them as speaking of what was sometimes, and by Vow, or special Thanksgiving done. The other out of Paulus Diaconus, which says, *The Ancients offered all their Tenths to their Gods*; is rejected both by Scaliger and Selden also, who shew that Paulus (Epitomizing Sexius, Pompeius Festus, to whom this Saying is Originally ascribed) has mangled and corrupted the Place, and he is severely lash'd for his Pains by them both, especially by Scaliger, whose words are, *Vide quantum juris Barbarus ille sibi sumpsit in hoc loco mutilando!* i. e. See what Authority that Barbarous Man takes upon him in maiming this place. And further calls him home *confidentissimus ac ineptissimus*. A most confident and foolish Man. And Selden says plainly, *If it be understood of Tythes used to be given by all, or of all things, it is false*. Nor did that learned Man stick to draw an Argument against this Opinion from Scripture silence, Scripture I mean, not sacred, but prophane, the Writings namely of a Learned Heathen? *Had the Offering of Tythes* (says Selden in his History of Tythes, page 29.) *been usual of Yearly Increase*; Cato, that in his *De Re Rustica*, hath so fully the Ceremonies of Sacrifices to be used by the Husband-man in his Harvest, had never omitted it. Whence by the way observe, that Argument from Scripture silence, though prophane has been held good by Men of Learning, although this Priest, to avoid the stroke of it, says it is not valid Right of Tythes, pag. 37. But to the Testimonies brought, all acknowledge, that some of the Heathens did at some times, and upon some occasions, Vow, Give, and Consecrate Tythes to their Deities: and Selden proves it was no otherwise: Nay, he instances in some (the Locrians) who gave not a Tenth, but a Ninth part, C. 3. S. 3. And Diodorus Siculus tells us, (l. 2. c. 2.) *The Egyptian Priests had the third part of the Revenue of the Kingdom*. From all which, we may gather, that these Heathenish Oblations and Consecrations were neither general in point of Place, constant in point of Time, nor certain in point of Quantity. Then for the Ground of their thus doing, if it be ask'd whence they learnt it, the Priest himself answers, *It was propagated by Tradition among the Heathens*, Right of Tythes, pag. 26. again, which

which therefore we must believe, they had by Tradition from the first Patriarchs, pag. 27. That they received it by Tradition, is probable enough, though not from the first Patriarchs, who are no where in Holy Writ, remembered to have paid Tythes. But from the Jews, by whom Tythes were preceptively and constantly paid, there is reason sufficient to perswade they might learn it. And so it seem'd to Selden, *The Payment of the Tenth* (says he, c. 3. pag. 34.) very likely came to them (the Arabians) from the use of it among the Jews, their Neighbours, as also to the Carthaginians from their Ancestors the Pænicians, that spake the same Language with the Jews, and conversed most with them. Now if the Gentiles practised it in imitation, and by example of the Jews, what relation has their Practice to this first Period, or Time before the Law? But whether it be more reasonable to think, that the Gentiles received it by Tradition from the first Patriarchs, by whom we never read that Tythes were above once actually given, and once Vowed to be given, or from the Jews, by whom they were constantly and publicly paid, I leave to the Readers Judgment, and will conclude this Paragraph with what concludes the Review of Selden's Chap. 3. pag. 459. where having shewed, that the *Pelasgi* in *Umbria* Sacrificed the Tythe of their Children to *Apollo*, See now, says he, (when you truly know the ancient Tything among the Gentiles) how well they conclude here, that draw an Argument from the general Law of Nature or Nations, as if by that Law any such use of Payment of Tythes had been established amongst them, as was continual or compulsory.

§. 8. In my Answer to the former Priest, pag. 278. amongst other Reasons which I offer'd to prove, that Tythes was not a proper Debt, or just Due from *Abraham* to *Melchizedec*, this was one, ' That if Tythes had
' been due from *Abraham* to *Melchizedec* (according as
' they are now demanded, which must be proved before
' a Divine Right to them, as they are now demanded,
' can be derived from *Melchizedec*) then must *Abraham*
' have paid Tythes of all his Substance, of all that he
' posselt. But no such thing appears at all. We do
' not read that *Abraham* gave him Tythes of his own
' Estate;

‘ Estate ; but that which he gave him the tenth of was
 ‘ the Spoils, which he had recover’d from the Kings
 ‘ that had plunder’d Sodom. To this, the Author of the
Right of Tythes, thus answers, p. 30. *This was an extraordinary occasion, wherein Abraham having got a Victory by God’s Blessing, did give to God the tenth of all he had now gotten ; as in all probability he was wont ordinarily to do, of all that he got by God’s ordinary Blessing ; only this (as more especially remarkable) is recorded in this short History.*

Seeing this was an *extraordinary* Occasion, he should not urge it for a *President*, much less lay so great a stress upon it as he does. Let him read what his Brother Priest says in pag. 127. of his *Conference*, ‘ When any
 ‘ Text (says he) hath a relation to a particular Case,
 ‘ that Text must not stand for a general Rule, but must
 ‘ be apply’d to a like Occasion ; for it’s a most grand
 ‘ Fallacy to draw an universal Conclusion from particular Premises. Now these Texts in *Gen. 14.* and *Heb. 7.* (wherein *Abraham’s* Gift to *Melchizedec* is mentioned) have relation to a particular Case, to an *extraordinary* Occasion, as the Priest himself says, therefore *These Texts must not stand for a General Rule* ; but if he will apply them at all, he must apply them to a *like* Occasion, to wit, a Military Expedition, wherein some notable Victory is in an *extraordinary* manner obtained, as this was ; not set them for a general Rule : For according to his Brother’s Position, it is a most grand Fallacy from particular Premises, as this Gift of *Abraham* upon an *extraordinary* Occasion was, to draw an universal Conclusion, that *Abraham* ordinarily did pay Tythes, and that Christians now must. Thus then he is pinch’d off of his extraordinary hold, by his own dear Sir, the Author of the *Friendly Conference*. And for what he talks of *Abraham’s* giving the tenth *ordinarily*, he hath far less ground then for the former ; for in the former, (viz. that *Abraham* on that *extraordinary* Occasion did give, and *Melchizedec* receive) he may as to *fact* be positive, though not as to *intention* : but in the latter, (viz. that *Abraham* did *ordinarily* give the tenth of his *ordinary* increase) he can be but *suppositive* at most. His Arguments and Reasons are *may-be’s* and *likelihoods*, and his Proofs but *probabilities*, strongly inforced with this notable *Demonstration*, that it

is not said in Scripture Abraham did not pay them, and that I cannot prove the contrary, pag. 30, 31. Will he take it then for granted, that Abraham did whatsoever I cannot prove he did not? That would be pretty indeed.

After the same manner the other Priest also argues (in his Vindication, pag. 296.) where to my Saying, 'Had Tythes been due to *Melchizedec*, then must Abraham have paid him Tythes of all his Substance, &c. He replies, *We know nothing to the contrary but that he did so; and I can affirm the one, as well as he deny the other.*

Is this like a Disputant? It is enough for a Respondent to deny: But is it enough for the Opponent to affirm? He says else-where in his Conference. p. 152. *It is the Opponent's part to prove.* That is somewhat more I think than bare affirming. And the Maxime is, *Affirmanti incumbit probatio; i. e.* He that affirms, must prove. But (in his Vindication, pag. 296.) he adds, that *The Spoils were in strictness Abraham's own Estate, having obtained them with the hazard of his Life, in a Just and Righteous War.*

This is indeed a pretty fetch; yet so plain and manifest a fetch, that it will not stand him in any stead. Whether the Spoils were strictly Abraham's own Estate by the Law of Arms, I will not undertake to determine; especially since it appears by the Story, that *Aner*, *Eshcol*, and *Mamre* were his Confederates, and ran equal hazard of their Lives with him in the same War, and that he took not upon him to dispose of the whole (although to the King of Sodom, from whom it was taken) but left his Confederates to dispose of their own Shares as they saw good, *Gen. 14. 13, 24.* However, whether it was in strictness his own Estate or no, to be sure it was not his own Estate in that sense wherein I spake it, and wherein Tythes are now demanded. So that his urging this here, is altogether beside the business, and at best but a shew of an Answer.

But he carps at my Saying, 'The occasion of Abraham's thus giving the tenth of the Spoil to *Melchizedec*, seems to be altogether accidental. This seems to him to be a meer trifle; and, he says, (*Vindication*, pag. 197.) *As meer an accidental Passage as the Quaker would have this to be, yet the Apostle draws a solid Argument from thence.*

What

What then? May not a solid Argument be drawn from an accidental Passage? Let any one considerately read the Place, (in *Gen.* 14.) and see if he can find any Ground to believe, either that *Abraham* came thither with an intention to pay Tythes, or that *Melchizedec* came thither with an expectation to receive Tythes: and not rather, that *Melchizedec* understanding *Abraham's* Success and Return, went forth to meet him, and congratulate his Victory, bringing with him a Present of Bread and Wine, to refresh him and his Soldiers after the Fight: In Requital of which Noble and Princely Present, *Abraham* gave him the tenth of the Spoils.

§. 9. The Author of the *Right of Tythes* finds fault with my arguing, because it is negative, and says, p. 31. *My negative arguing is of no more force, than it would be if I should say, those Ante-diluvian Patriarchs, did nothing else while they lived but beget Sons and Daughters, because no more is recorded of many of them, Gen. 5.*

Negative arguing I thought had been proper for him, whose part it is to deny; as it belongs to him to prove, who undertakes to affirm. But waving that, I thus answer to the substance of his Objection. Although the Patriarchs before the Flood, did doubtless something else than beget Sons and Daughters, yet nothing that they did which the Spirit of God thought fit to pass by unrecorded, had any relation to future Times, or was to be Exemplary to the Church of God in after Ages. The like concerning *Abraham*, 'Tis not to be doubted, but he did more than is recorded of him. But that then, whatsoever it was, had no relation to future times, nor was to be Exemplary to the Church of God in after Ages; for if it had, the Spirit of God, who recorded what is written, would not have omitted that. So that take it which way he will, this Dilemma will attend him; either that *Abraham* did not pay Tythes ordinarily, and so there was nothing of that to be recorded, or that if he did pay Tythes ordinarily, his so doing had no relation to future times, nor was to be Exemplary to the Church of God in after Ages, and therefore was not recorded. Hence then, I hope, my negative arguing (as he calls it) will appear to be of sufficient

ent force to prove, that a Right to Tythes now cannot be grounded on, or derived from any Act that *Abraham* did, which the divine Spirit did not think fit to record: for what the Priest says in another place, pag. 62. *Expressu nocent, non expressa non nocent*, i. e. *Those things that are exprest hurt, those things that are not exprest hurt not*, is very true, if it be rightly apply'd. But as they hurt not him against whom they are urged, so they help not him by whom they are urged; which he should have done well to have consider'd. I'll therefore invert his Axiom (which holds as true the one way as the other) and present it to him again; *Expressa prosunt, non expressa non prosunt*, i. e. *Those things that are exprest do help, those things which are not exprest do not help*. All his Pretences then of *Abraham's* paying Tythes ordinarily (how oft soever he repeats them) *not being exprest*, but leaning on Conjecture, do him no good at all; they cannot help him, nor stand him in any stead.

§. 10. In his next Section he is offended with me for saying, Tythes could not be due to *Melchizedec* upon a Right founded in natural Justice and Equity; my Words (pag. 280.) are these, 'He cannot plead that Tythes were due to *Melchizedec* upon a Right founded in natural Justice and Equity, since there was not in those Days any settled publick Worship, wherein he could perform any outward Priestly Office or Service, for which Tythes might have been a Compensation. He in the reciting of this Sentence, leaves out the Words *Outward Service*, that he might have the more room to strike at me, and call me (as he does, pag. 35.) a poor Quaker, *as bold as blind*; saying, that *I have exposed myself to the Scorn of all knowing Men by this absurd Position*.

If the Position appear absurd, it is he that hath made it look so, by mangling it. But as it stands in my Book I am not ashamed to own it. And if he, or any other can shew me what settled publick Worship there was in *Abraham's* Days, in which any outward Priestly Office or Service was to be perform'd, for which Tythes might have been a *Compensation*, I will acknowledge him to be a knowing Man indeed.

He says, He might confute this Position from that place of *Gen. 4. 26.* *Then began Men to call upon the Name of the Lord; which must (he says) be meant in publick; for in private they did it before, ibid.*

Methinks his copious Reading should not suffer him to be ignorant of the various Judgments of Learned Men concerning this Text, whether it should be rendred, *Then began Men to call upon*, or *then began Men to prophane* the Name of the Lord: I think it not safe for me to exercise my *small* Scholarship in the Disquisition. Let it suffice for my *little* Reading, to observe, that *Hierom* reads it not in the plural (as our *English* Translation is) *Then began Men to call, &c.* but in the singular of *Enos*, *Iste cæpit invocare nomen Domini, He (Enos) began to call upon the Name of the Lord.* And *Pagnine*, though he turns the Text, *Tunc cæptum est ad invocandum in nomine Domini*; yet, adds in the Margin, *Invocari nomen, vel polluli, i. e. To call upon, or pollute the Name, &c.* But *Tremillius* and *Junius* read it down-right *prophane*, *Tunc cæptum est profanari in invocando nomine Domini, i. e. Then began Men to prophane in calling upon the Name of the Lord*; to which *Genebrard*, *Broughton*, and others assent. And indeed, the sequel of the Story shews those times more inclin'd to *Prophaneness* than *Piety*; for in all those six Generations between *Enos* and *Noah*, we find but *one* Man, *Enoch only*, that is said to have walked with God, *Gen. 5.* and in the 6th and 7th Chapters, we read, the Wickedness of Men was grown to that height, that God repented he had made Man, and by an universal Deluge swept all Mankind away, excepting only *Noah* and his Family, which were in all but eight Souls. All which being duly weighed, I leave it to the judicious Reader's consideration, whether in those times there was any settled publick Worship, wherein any outward Priestly Office or Service was to be performed, for which Tythes might have been a *Compensation*.

But he argues, that *Melchizedec* did perform God's publick Worship solemnly and constantly at *Salem*; and by that had a Right founded in natural Justice and Equity, to receive Tythes from all within his Jurisdiction.

And this he infers from *Moses's* calling him the Priest of the most high God, from *St. Paul's* making him a Type of *Christ's*

Christ's Priesthood, and from *his fixed Residence at Salem*, pag. 36.

This has indeed as fair an appearance as any of the Probabilities he has yet brought forth; yet this will not do his business. For here is not in all this any mention of any *settled publick Worship*, wherein he could perform any *outward Priestly Office* or Service, for which Tythes might have been a *Compensation*. No such thing is here exprest; and according to the Axiom which the Priest himself uses (pag. 62.) *Non expressa non nocent, those things that are not exprest, do not hurt*. Besides, his being called the Priest of the most High God, doth not necessarily infer an Exercise of such a *settled publick Worship* as my Words import, which had relation to *external Rites and Ceremonies*, as the Word [*Outward Service*] in my Book (which the Priest left out) do plainly evidence; so that he might well enough be called the Priest of the most high God, and yet have no such *outward Priestly Office* or Service to perform in any *settled publick Worship*, for which Tythes might have been a *Compensation*. And indeed, my Opponent himself, describing *Melchizedec's Worship*, doth sufficiently shew it was of another kind than what my Words had relation to. For, he says, pag. 39. *His Worship was altogether Spiritual, praising God, praying for Abraham; offering no bloody Sacrifices, but ONLY bringing forth Bread and Wine*. So also says Sparrow in his *Rationale of the Common-Prayer*, pag. 338, 339. *Melchizedec had no other Offering that we read of, but Bread and Wine*. Whereas it is plain, my Words aimed at such a *settled publick Worship* as consisted in *external Services*. But sure he doth not think, that *Melchizedec* did pray for *Abraham*, and bring out Bread and Wine constantly at *Salem*: For, that he ever did, either the one or t'other constantly, or any more than that one time, is NOT EXPREST, nor likely.

Then for his having a *fixed place of Residence at Salem*, which is another part of my Opponent's Argument, upon which he grounds his Question, *What is a Priest fixed in a City for?*

It is to be considered, that his *Residence at Salem* is not mention'd with relation to his *Priesthood*, but to his *Kingship*; he was *King of Salem*, that was Reason enough for

for his Residence there. So *Moses* calls him, *Gen.* 14. 18. And so the Apostle twice together, *Heb.* 7. 1, 2. But neither of them called him *Priest of Salem*, much less affirmed (as my Opponent does) that he had a Right founded in natural Justice and Equity, to receive Tythes from all within his Jurisdiction of *Salem*, for praising God, praying for *Abraham*, and only bringing forth Bread and Wine.

§. 11. But my Adversary, not content with *Melchizedec's* being the Priest of the most high God, will needs have him to be *Abraham's Priest in ordinary too*, pag. 33, 34. Not considering, perhaps, that himself had set *Abraham* (according to *St. Hierom's* Computation, as he saith) twenty two Miles from *Melchizedec*, a distant somewhat of the largest for a Priest in Ordinary; and yet he placed them as near together as he could too. For, though he says, *St. Jerome* computes the Plain of *Mamre*, which is *Hebron*, where *Abraham* dwelt, to be but twenty two Miles distant from *Jerusalem*, yet he should not be ignorant of the different Judgments of the Antients about the Place; some taking *Salem* to be *Jerusalem*, others not. And that *Hierom* there delivers the Opinion of others, not his own, which was far otherwise, viz. that *Salem* and *Mamre* were about eighty Miles asunder, as *Selden* notes in the Review of the first Chapter of his History of Tythes, pag. 452. Yet to countenance this Conceit of his, that *Melchizedec* was *Abraham's Priest in Ordinary*, he tells us what the *Jews* think, viz. that *Melchizedec* did continue to be the Priest of *Abraham's Family* long after: For when the Twins struggled in the Womb of *Rebecca*, it is said, She went to inquire of the Lord, *Gen.* 25. 22. that ~~is~~ (says he) by *Sem*, say the *Hebrews*, or by *Melchizedec*, as others, pag. 33, 34.

For the Opinion of the *Hebrews*, that she inquired by *Sem*, he quotes *Lyra*: And for the Opinion of others, that she inquired by *Melchizedec*, he quotes *Junius* and *Tremellius*, upon that place, which is *Gen.* 25. 22.

Lyra I have not by me, but *Tremellius* and *Junius* I have. And considering with my self how greatly he hath abused me in the mis-reciting of my Words, I thought it would not be amiss to examine his Quotation, and see whether he had dealt any fairer with them. But

when I had turned to the place, and there read in the Text, *Abiit ad consulendum Jehoram*, and in the Annotation upon it, *per aliquam Prophetam fortasse soferam, qui idem dicitur Propheta supra, 20. 7.* I must confess I was amazed, and somewhat troubled, to think I had to do with one of so great confidence and so little honesty. For he affirms expressly, that *Junius* and *Tremellius* upon this place say, *Rebecca* went to inquire of the Lord by *Melchizedec*, whereas *Junius* and *Tremellius* upon this place make no mention at all of *Melchizedec*, but say plainly, *She went to inquire of the Lord, by some Prophet, perhaps by her Husband's Father (which was Abraham) who himself is called a Prophet before, Ch. 20. 7.* Who would have thought a Man of his Learning would have been beholding to a false Quotation! Who would have suspected one of his Abilities would have served one such a slippery Trick! Did he think, because he had a mean illiterate Adversary to deal with, he might therefore quote any thing without danger of discovery? Or did he hope no Man of Understanding would take the pains to Read him? O lucky Man, at least, in this, that he hath not publish'd his Name with his Book; which if he had, I am confident he would have exposed himself as fully to the Scorn of all sincere and knowing Men by this Forgery, as he fancies I have done my self, by that which he calls an absurd Position. But for my part, I shall wonder the less hereafter at his unfair Dealing with me, whom he calls a poor Retailer and Gleaner, since I find even those Men, whom, I suppose, he himself need not be ashamed to glean after, or receive no better Treatment at his Hands. But concerning the Question it self, Whether *Rebecca* went to inquire of the Lord by *Melchizedec* or some other? Not only the Seventy, and *Epiphanius* (whom he makes to be mis-led by following their Chronology) but *Arias Montanus*, in his *Chronologia sacra Scriptura*: And *Hugh Broughton*, in his *Consent of Scripture*, make *Sem* to be dead some Years before *Rebecca's* Conception; whose Computations, if we may credit, we must conclude, either that *Melchizedec* was not *Sem*, or (which is more likely) that *Rebecca* went not to inquire of *Melchizedec*, her Father in-Law, *Abraham*, being a Prophet, and at hand.

§. 12. In his 37. page, he charges me with a gross Mistake, in saying, I do not find any one Instance (this single Gift of *Abraham's* excepted) of giving or receiving Tythes, in all that Four hundred Years between this time of *Abraham* and the *Levitical* Priest-hood: For, he says, *There is a plain Instance in holy Jacob, Gen. 28. 22. who made a solemn Vow to give unto God the Tenth of all his Gains.*

If he would have convicted me of a Mistake, he should have brought an Instance of *giving* Tythes, not of *vowing* them only. My Words have respect to the *act* of Giving; his Instance to the *intention* chiefly: I was not ignorant that *Jacob* had made a Conditional Vow to give; nor did I question his Performance of his Vow: But I observ'd, that the Holy Ghost had buried it in silence, not vouch-safing to Record it for an Instance. And thereupon I said, I do not find any one Instance (this single Gift of *Abraham's* excepted) of *giving* or *receiving*, much less of *demanding*, or *paying* Tythes in all that space, &c. Which Words of *giving* or *receiving*, *demanding* or *paying*, have a manifest Relation to the *ultimate* Act or Performance, of which the Holy Ghost hath not thought fit to leave an Instance; which silent Omision of the Holy Ghost hath no reflection on *Jacob's* Integrity, but only argues, that the thing it self was not by God design'd for our Example.

But let him call this a Mistake of mine; yea, a gross Mistake, if he please, and thereupon exercise (as he does) the levity of his Wit, and ease himself of a frothy Jest, he cannot thereby hurt me, whatever he may himself. I'll therefore take the less notice of that, and apply my self to consider *Jacob's* Vow; which not being mentioned at all by the former Priest, I had no occasion to take notice of in my Answer to him. I find this *Vow* of *Jacob* was made upon an *extraordinary* Occasion, as well as that *Gift* of *Abraham*. *Jacob* being afraid of rough *Esau*, who had threatned to take away his Life, was fain to leave his Father's House and Country, and with his *Staff* only to flee to *Padan-Aram* to his Uncle *Laban* for Refuge; and being on his way be-nighted, he lay down on the Ground to sleep, having no other Pillow for his Head then an heap of Stones. In this distressed Con-

dition did the Lord God appear unto him in a Dream, and said, *I am the Lord God of Abraham thy Father, and the God of Isaac: The Land whereon thou liest, to thee will I give it, and to thy Seed. And thy Seed shall be as the Dust of the Earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South; and in thee, and in thy Seed shall all the Families of the Earth be blessed: And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this Land: for I will not leave thee, until I have done that which I have spoken to thee of, Gen. 28.* Jacob hereupon awaking in the sense of God's Presence, and seiz'd with fear at so wonderful an Appearance, set up his stony Pillow for a Monumental Pillar, and calls that place the House of God. And as the Lord had *freely, unrequested* made him so gracious and so large a Promise; so he again, in token of his Thankfulness to God, *freely and unrequired*, did vow a Vow, saying, *If God will be with me, and will keep me in this way that I go, and will give me Bread to eat, and Rayment to put on; so that I come again to my Father's House in peace: then shall the Lord be my God. And this Stone which I have set for a Pillar, shall be God's House: And of all that thou shalt give me, I will surely give the Tenth unto thee, Gen. 28.* This is the Vow, and this the occasion of making it; which was both *voluntary* and *conditional*, *Voluntary*, in being unrequired; *Conditional*, in depending on the performance of God's Promise to him, as the conditional Particle [If] demonstrates. Had Tythes been then a divine *Tribute*, he needed not have *vowed to Give* them; Justice would have *obliged* him to have *paid* them, whether he had Vow'd or no. Nor had it then been in his Power to have made his Obligation *conditional* (as he did) but Tythes he must have paid, whether God had been with him, preserved him in his way, and brought him back in Peace, or no. This Vow of Jacob's therefore, being *spontaneous*, and altogether *free*, contributes nothing at all to the making up of a divine Right to Tythes.

§. 13. Another Passage in my Book that seems to gall him sore, is this; *If Tythes had been due to Melchizedec, yet could not the Clergy of this Age derive any Right from him to them, in as much as they are not of his Priest-hood. To this,*

this, he says, *I hope T. E. will grant, that Christ was of his Priest-hood : And if he grant this, we must ask, Whether or no his Apostles were not his Successors ? And then, whether we do not derive our Succession from them ?* pag. 39.

That Christ was of his Priest-hood, I grant, and that his Apostles were Followers of him : But that these Priests are Followers of the Apostles, as the Apostles were of Christ, I deny ; and think it would be worth their while to prove. He says, *Melchizedec had the same Priest-hood with the Ministers of the Gospel.*

In some respects it may be called the same ; but what's that to him, unless he also were a Minister of the Gospel ! He can produce (he says, pag. 40.) *the plain Words of many Fathers, affirming, that the present Ministers of the Christian Church are of Melchizedec's Priest-hood.*

This is very smoothly and craftily worded to beguile an unwary Reader, and make him believe the *present* Ministers have the approbation of those Fathers. What Ministers, I pray, must the Word *Present* here be understood to relate to, the *then present*, or the *now present* ? If he intends the *then present* Ministers, that lived in the several Ages of those Fathers (as he calls them) he plainly shuffles and evades ; for the Question was not concerning *them*, but the Clergy of *this Age* expressly. But if by *present* he means the *now present* Ministers, the Clergy of *this present Age*, what could he have said more absurd, as well as false, than that he can produce the plain Words of St. Hierom, Chrysostom, Augustine, Epiphanius and Theophylact (the latest of whom has been dead well near a Thousand Years) affirming that the *present* Ministers (the Clergy of *this Age*) are of *Melchizedec's* Priest-hood. But seeing he leans so hard upon the Judgment of certain Fathers (as he calls them) whose plain Words, he says, he can produce, but does not ; I will produce him the plain Words of one (I will not say a Father, but) a great Man in the English Church, Andrew Willet, who in his *Synopsis of Popery*, fifth general Controversy, pag. 315. says, ' It is great Blasphemy ' to say, that every *Popish* Priest is after the order of ' *Melchizedec*. And a little after, The Scripture maketh ' this difference between the Priest-hood of *Aaron*, and ' the Priest-hood of *Melchizedec*, that the Priests of the

' Law were many, because they were taken away by
 ' Death: but Christ's Priest-hood is eternal, because he
 ' dieth not, *Heb. 7. 25.* But, if there should be *many*
 ' Priests after *Melchizedec's* Order, there should herein
 ' be no difference at all. Wherefore seeing *Melchize-*
 ' *dec's* Priest-hood only resteth in Christ, and is not
 ' Translated to any other, &c. Thus *Willet*, and to the
 same purpose said *Fulk* before him. Now if the Priest's
 Fathers have in plain Words affirmed, That the pre-
 sent Ministers of the *Christian* Church are of *Melchizedec's*
 Priest-hood; the Priest may do well to reconcile those
 Fathers with these Doctors (for so were these also stiled)
 who so plainly affirm, that *Melchizedec's* Priest-hood only
 resteth in Christ, and is not Translated to any other. But
 the reason I formerly gave why the Clergy of this Age
 are not of *Melchizedec's* Priest-hood, seems to offend
 him more than all the rest. It was this, That *Melchize-*
dec was not made a Priest after the Law of a carnal Com-
mandment, but after the Power of an endless Life. But every
one knows, that these Men are made Priests after the Law of
a carnal Commandment. This has so nettled him, that he
 is out of all patience, says, *my Reason is ridiculous, that*
I have learn'd to Cant, that I am an idle and impertinent
Man, that this is an impudent Slander, that T. E. can prate
in Scripture Phrase, that I am a boasting Quaker, and
will not stick to say any thing, be it never so false and unrea-
sonable.

This is the Language that this Learned Man (who says
 he will not meddle with *Scurrility*, because *Railing* is not
Reasoning, pag. 12.) hath upon this occasion, for want
 of better Arguments, (or breeding, or both) thrust in
 to help swell the Number of his Pages. But over-look-
 ing this, let us see what else he has to offer that looks at
 all like Reason. He says, pag. 41. *The Apostle speaking*
of the Jewish Priests in that place (Heb. 7. 16.) saith, They
were made Priests after the Law of a carnal Commandment,
 that is, according to *Moses's* Law, which consisted of out-
 ward and weak Commandments, reaching only to the purify-
 ing of the Flesh. Now (says he) what an idle and imperti-
 nent Man is this, to say, we are made Priests according to
Moses's Law, and that every one know this! O impudent
 Slander! Are we bound to all the Sacrificings, Washings, and
 other Levitical Rites and Ceremonies, at our Ordination? I

I will not here (as justly I might) retort his *idle* and *impertinent* Epithets, nor yet his *impudent* Slander. But I will tell him, he seems very willing to mistake, that he might excuse himself from a direct Answer. He charges me with saying, *They are made Priests according to Moses's Law*. I no where say so, no where intend so: For indeed, I do not think their Ordination so fairly grounded, since all acknowledge the Law of *Moses*, though now abrogated, to *have had* a Divine Institution. I said, These Men are made Priests after the Law of a carnal Commandment. Doth that necessarily imply *Moses's* Law? May no Law, no Commandment be called Carnal, but that which did bind to Sacrificings, Washings, and other *Levitical* Ceremonies? That's strange indeed! Nay, may not every Law, every Commandment, which is not Spiritual, be properly enough called Carnal, as Carnal is understood in opposition to Spiritual? What, though I used the Apostle's Phrase, must that Allusion tye my Sense to the Subject he was upon? No such matter. He opposes the *Levitical* Priesthood to *Melchizedec*, affirming that *they* were made Priests after the Law of a Carnal Commandment, but *he* after the Power of an endless Life. I oppose the present Priests to *Melchizedec*, shewing that these are not of his Order (though for Tythes sake they pretend it) in as much as *he* was made a Priest, not after the Law of a Carnal Commandment, but after the Power of an endless Life; whereas *these* Men are made Priests after the Law of a Carnal Commandment: But it does not follow, that this must needs be the same Law by which the *Levitical* Priests were made, unless he thinks there can be no other. By what Law then are the *Popish* Priests made (out of which this Priest-hood sprang?) By what Law are the *Turkish* Priests made? I hope he will not say either of these are made Priests by the Power of an endless Life (as was *Melchizedec*) nor yet by the Law of *Moses*; and yet by some Law or other no doubt they were made: What will he call that Law, Spiritual or Carnal? Let him call it as he pleases: I insist not so much on the Names, as on the Natures of things, nor regard so much Words as Matter. Notwithstanding what he hath said the Difference yet remains, the Opposition is still as plain between *Melchizedec*

dec and these Priests; *He* was made a Priest, not after the Law of a Carnal Commandment, but after the Power of an endless Life: *These* are made Priests, not after the Power of an endless Life, but after the Law of a Carnal Commandment; which plainly shews they are not of his Order, and so cannot derive any Right to Tythes from him, if Tythes could be proved to have ever been due to him.

He goes on, *ibid.* 'Tis evident we are not Priests according to that Carnal, Outward, Changeable, Levitical Law.

Neither did I say ye were: But are ye not Priests according to a carnal Law, an outward Law, a changeable Law, though not according to that very Levitical Law?

But (says he) we are Priests according to the Law of the Gospel, whose eternal Duties have in them the Power of an endless Life.

What a quaint Device is this to avoid the force of a Text! Was not the Scripture Phrase plain and pertinent enough? or did it not suit his purpose? Were he indeed a Priest after *Melchizedec's* Order, he need not have used this variation. Had he been made a Priest by the same Power of an endless Life, by which *Melchizedec* was, the same Words would have very well served to have exprest the same thing. But he being conscious to himself, that he came to his Priest-hood by another way, boggles at the Text, and instead of the Power of an endless Life, puts in the Law of the Gospel; which the more to cover from the Reader's Observation, he mis cites my Words also, making me say, *Melchizedec* was made a Priest after the Law of an Endless Life; whereas my Words (agreeing with the Text) are, He was made a Priest after the Power of an Endless Life, pag. 281. This Power of an Endless Life, is a heavy Stone to all these carnal Man-made Priests; and therefore they struggle to get from under the weight of it, and endeavour to put it from them, as we see in this Priest, who thrusts this Power from himself, and places it in the Duties. He durst not say, the Power of an Endless Life had made him a Priest: But he says, he is a Priest according to the Law of the Gospel (in which he speaks falsely also) whose Eternal Duties, says he, have in them the Power of an Endless Life. If he has this Power no nearer him than in the Duty, by what Power then shall he perform the Duty? How vast a Difference is there between these Priests and those

those whom these pretend to be Successors to! *Paul was an Apostle, not of Men, neither by Man but by Jesus Christ, and God the Father, Gal. 1. 1.* He did not turn the Power off from himself to the Duties of the Gospel (as this Priest does) but he declar'd he receiv'd the Gospel itself, and his Apostleship or Ministry therein, *by the Revelation of the Son of God (Christ, the Power of God, 1 Cor. 1. 24.) in him, Gal. 1. 12. 15, 16.*

The Priest adds, *And as this Law must never change, so neither must our Priesthood, but, like that of Melchizedec, shall endure for ever.*

The Law of the Gospel is indeed *unchangeable*, and so is *Melchizedec's Priesthood*; but the *changeableness* of these Priests and their Priesthood is an evident Token that they are *not* Priests of his Order, nor made according to the *unchangeable* Law of the Gospel. How many Turns and Changes has here been amongst them within little more than the last Century? One while a *Popish* Priesthood, another while a *Protestant*, then *Popish* again, anon a *Protestant*; and in later times, among the *Protestants* by themselves, one while an *Episcopal* Priesthood, by and by a *Presbyterial*, anon an *Independent*, and now an *Episcopal* again. Is this the *unchangeable* Priesthood he talks of, that, like *Melchizedec's*, shall endure for ever? Methinks the remembrance of former Times should convince him of his weakness. If this Man himself was not then a Changer, and trudg'd with his *Lamp* that way which he saw the *Oyl* was likely to run (which the concealing his Name gives cause to suspect.) I would ask him, where he, and the Priests, whose Cause he advocates, were *Blessing, and bringing forth their Bread and their Wine* between twenty and thirty Years ago, when a Common-Prayer Priest was rare to be seen?

He goes on thus: *And as we bear the same Office with him (Melchizedec) and do the like Work, we deserve the same Reward, and may expect Tythes as well as he, pag. 42.*

I do not find he ever expected any. However, since these Priests pretend to bear the same Office with *Melchizedec*, it will not be amiss to observe what they themselves make his Office to be. This Priest says, pag. 39. *His Worship was altogether Spiritual, praising God, praying for Abraham, only bringing forth Bread and Wine. Sparrow,*
Bishop

Bishop of *Exon*, in his *Rationale* of the Common-Prayer, says much-what the same, *Melchizedec* had no other Offering, that we read of, but *Bread and Wine*, pag. 339.

Now if this was the Office of *Melchizedec*, and these Priests pretend to bear the same Office with him, how comes it to pass that they have so much other Work to do, as *Marrying, Burying, Sprinkling, Churching of Women*, and much more, which it doth not appear *Melchizedec* did at all concern himself with? Surely, either their Office is larger than *Melchizedec*'s, and so not the same with his; or else, they go beyond their Office, when they intermeddle with these Matters.

But however, he says, *They do the like Work as Melchizedec did*. His Work was to bring forth Bread and Wine, which he did freely like a King, not putting Abraham to the Charge to pay for it. But these bring forth neither Bread nor Wine, but put the People to the Charge to buy them; and if any be left, though the People pay for it, yet the Priests will be sure to have it. And, He not only presented Abraham with Bread and Wine, but he blessed him too, before Abraham gave him the Tythes: but these Priests are ten-fold forwarder to curse than to bless, especially if it be in a Case of Tythes, as the numerous Excommunications witness. Nor are they content with Cursing only, but many a godly conscientious Man's Life have they taken away by long and hard Imprisonments, and many an honest, industrious Family have they ruin'd by their frequent Rapines. Is this like *Melchizedec*? Surely no; it more resembles those blind Watch-men, whom the Prophet *Isaiah* inveighs against, Chap. 56. who all look'd to their own way, every one for his Gain from his Quarter: And those false Prophets, against whom the true denounced the Judgment of God, that bite with their Teeth, and cry Peace: and he that putteth not into their Mouths, they even prepare War against him, Mic. 3. 5. in whose nature and practice these being so apparently found, may justly expect the same Reward that those blind Watch-men and false Prophets received.

I have now attended him through his first Period, the time before the Law, and, I hope, have satisfied the Reader, that nothing he hath produced from thence can warrant him any Right to Tythes. In the foregoing

Discourse upon this Period, I have shewed, *That there is no command extant for the Payment of Tythes before the Levitical Law; That It is not at all absurd, but altogether reasonable and just, to demand and insist on a positive Precept for the Payment of them; That It is a meer evasion to pretend there was, or might be a Command, though not recorded; and to alledge the shortness of the Story as a reason why it was omitted, since so many other things of far less moment than this, are so particularly and circumstantially delivered; That It is an empty shift to say, A Command in Scripture for the paying of Tythes in those Times, is not to be expected, because the Scriptures were not then written; so many Commands being exemplified in Scripture of elder date than the Instance of Abraham and Jacob giving and vowing Tythes; That The Priest's Plea of a tenth part being Originally due to God, is but a precarious Plea, a begging of the Question; and if considered as a peculiar part distinct from the other nine, is altogether false; if not so considered, conduces not at all to his purpose; That To suppose a tenth part, as a tenth distinct from the rest, to be due to God Originally, is to clip the Wing of his Sovereign Prerogative, and turn him off with a part only, who is, and ought to be acknowledged Lord of all; That If it were possible to be proved that Tythes were due to Melchizedec, yet that no right could descend from him to these Priests, they being no kin at all to him, in point of Priest-hood. In fine, That The whole Fa-brick, which this Priest has raised in this Period, how much white-wash'd and varnish'd soever it may appear, is built upon a Sandy Foundation of meer Suppositions, Conjectures, Gneesses, Probabilities, Likely-hoods, May-be's; not having in it one solid Stone of demonstrative Truth or firm Pillar of sound Reason to support it.*

CHAP. II.

Hitherto no Right to Tythes appears. I now follow him to his second Period, comprehending the whole time of the *Mosaic Law*, under which the Right of Tythes to the *Levitical Priest-hood* is recognized by all. But in as much as these Priests *disclaim all Right and Title* by that Law, it cannot be expected this Period should produce any thing to the advantage of their Claim, though something it may against it. Here

Here I must crave the Reader's leave to make a short digression, to remove a Cavil urged by the Author of the Conference, the occasion whereof was thus; At his entrance upon the Discourse of Tythes, in his Conference, pag. 131. he mentioned a Book of *Edward Burrough's*, call'd, *A Just and Righteous Plea*, &c. Out of which he collected a Quotation in these Words, pag. 132. *Tythes are now not to be paid according to the first Covenant, neither is the first Priest hood to be upheld that once gave and received Tythes. Now should we pay Tythes according to the first Covenant, and uphold any part of that Priesthood, which took Tythes, &c. then should we deny Jesus Christ to be come in the Flesh.* Hereupon he took occasion to quarrel about the Priest-hood, ignorantly taxing *E. B.* with ignorance in the Nature of the first Priest-hood, and alledging, that *If by the first Priest-hood he meant that of Aaron, then he had presented to the King and Council notorious falsity, affirming it to be the first Priest-hood, there being before him a Priest, to whom Levi himself paid Tythes, Heb. 7. 9. &c.* This, because I saw it to be a *meer Quibble*, a catch at Words, not pertinent to the subject he was upon, but tending only to a Jangle, I took no notice of in my Answer, but stepped as directly as well I could into the matter it self of Tythes. Hereupon in his Vindication, pag. 294. he boastingly vaunts and insults over me for passing by *so considerable a Passage*, as he it seems takes it to be. But I assure him I therefore passed it by, because I looked upon it as a very *inconsiderable Passage*, and do still. Nor should I have thought it now deserved my notice, but that his unfair Inferences therefrom deserve reproof. He intimates that my silence hath given the World an occasion to look upon *E. B.* as a *meer Cheat and Impostor*, and says, *He had not that Inspiration, which himself and his Parishioner had been discoursing of.*

Poor weak Man! He may soon at this rate give the World an occasion to look upon himself as a Slanderer and Back-biter; but will never gain belief to his false Suggestions with any, to whom *E. B.* was known, whose Name is honourable amongst the Righteous, and his Memory sweet as a precious Oyntment. As to the Cavil it self, which the Priest hath raised, it is altogether groundless. For, it is evident that *E. B.* did there call
the

the *Levitical* Priest-hood the first Priest-hood, with respect to that Priest-hood that succeeded it, which is the Gospel Ministry. In which Sense, it is both generally understood, and commonly called the first Priest-hood. And as well might the Priest blame the Apostle for calling that Covenant which was made with the *Jews*, the first Covenant (which he doth more than once in his Epistle to the *Hebrews*, Chap. 8. 7. and 9. 1.) as find fault with *E. B.* for calling the *Jewish* Priest-hood the first Priest-hood. There needs not much be said in this case, to shew the emptiness of this Cavil, which of it self is obvious to every Eye. But he takes notice that *E. B.* was an occasion of my Convincement; and thence himself takes fresh occasion to raise his wonder, at my not answering this Passage before. He may for that reason the rather believe, that I did not esteem it worthy of an Answer, since if I had, he may reasonably conclude I would not have been backward to vindicate one to whom I was so greatly obliged. It is very true indeed, that the Lord made *E. B.* instrumental to the turning me from the Darknes (wherein I once sate under the teaching of the National Ministry) unto the true Light of Christ Jesus; which with Joy of Heart, and a Thankful Mind, I acknowledge, and my Soul blesses the Lord in the Sense of his Mercy extended to me therein. And of that faithful Servant of God (whom the Priest in derision calls my Patriarch) this certain Testimony I have to bear, That he was endued with Power from on high, and the Spirit of the Almighty rested on him; of which amongst many thousands I am a witness. But to proceed:

In the same place, Vindication, pag. 295. the Priest charges me with *cunningly passing over his Arguments, and skipping four pages at the entrance of his Discourse of Tythes.*

This Accusation is utterly false, as will appear by comparing my Book with his. He began with Tythes in his *Conference* at the bottom of pag. 131. He spent pag. 132. in quibbling about the first Priest-hood. Then in pag. 133. having disowned all Titles to Tythes, by vertue of the Ceremonial Law, he started a Question, Whether Tythes are not purely Ceremonial? &c. which he answered in the Negative, and withal shewed how far

far he understood them to be Ceremonial: To all this, I answered in my former Book, called, *Truth prevailing*, bestowing two Pages thereon, pag. 282, 283. Then in pag. 134. of his *Conference*, he drew a Comparison between the Prophets of the *Levitical* Priest-hood, and the present Clergy: To which I answered in pag. 348, 349, and 350. of my said Book. Judge now Reader whether this was skipping over four pages, and passing by his Arguments. But of this let this suffice. I now return to the former Subject, from which the unfair dealing of my disingenuous Adversary hath occasioned this digression.

§. 1. That which is chiefly to be inquired in, our Passage through his second Period, *viz.* the time under the Law, is, 1. Whether Tythes were a part of the Ceremonial Law? 2. Whether they were abrogated by Christ? The Priest begins with the last of these, and offers to prove, after his manner, that Tythes were not abrogated by Christ, *Let not the Quaker* (says he) *so far mistake, as to think, that the Abrogation of the Levitical Law concerning Tythes, was an Abrogation of Tythes themselves,* pag. 43.

I answer, so to think is no mistake, but a certain Truth. They were commanded by that Law, and never commanded by any other: While that Law stood in force, *they were upheld by it*; but when that Law was disannull'd, *they fell together with it.*

He says, *ibid.* *Our Lord abrogated the Levitical Law, concerning the modes of God's Worship, but he did not abrogate God's Worship.*

In abrogating the *Levitical Law*, he abrogated whatsoever had dependance on that Law, which Tythes had. The Worship of God, considered simply, had no dependance on that Temporary Law, but was grounded upon the Law of Nature, in the best acception thereof, and so was not subject to an Abrogation: But the Modes, Manners, or Ways of Worship, being of the Nature of that *Levitical* Polity, and Instituted by the Law thereof, were abrogated by its Repeal. Now the Parallel holds not between the Worship of God and Tythes, but between the *Worship of God*, and the *Maintenance of his Priests*

Priests or Ministers: For, as the Worship of God is grounded on the Divine Law of *Nature*, so the Maintenance of his Ministers is founded upon a Principle of natural Justice and Equity. And as God by the *Levitical* Law, Instituted divers Modes, Manners, or Ways of this Worship, so by the same Law he appointed the Mode, Manner, or Way of this Maintenance, which was by Tythes. Sacrifice, Burnt-Offerings, Washings, and other External Observances, were the *Modes* of that Worship; that is, they were the Means or Ways by which that Worship was performed: And Tythes were the *Modes* of that Maintenance; that is, they were the *Means* and *Ways* by which that Maintenance was raised. As therefore the *Worship* it self was the *Substance*, which was grounded on the Law of Nature, and the Sacrifices, and other outward Services, which were the *Modes* of it, were *Ceremonial*, and as such abrogated by Christ: So the *Maintenance* it self was the *Substance*, which was founded on natural Justice and Equity, and *Tythes*, which were the *Modes* of it, were *Ceremonial*, and as such by Christ *abolished*. Yet so, that as the *Worship* it self *remains*, though the *Sacrifices* which were the *Modes* of it, are *abolished*: So the *Maintenance* it self still *abides*, though the *Tythes*, which were the *Modes* of it, are abrogated: Neither let any think, that Tythes are any whit less *Ceremonial*, because of that small mention of them in the Stories of *Abraham*, so long before the *Levitical* Law was given: For many things done by those, and other *Patriarchs* before them, were as certainly, and plainly in their own Natures *Ceremonial* then, as they were afterwards, when Commanded by *Moses*. Certainly, were this thing rightly understood and well considered, that *Tythes* is but a *Mode*, a Way, Mean or Manner of Maintenance, and consequently *Ceremonial*, it would greatly conduce to the clearing this Case, and determining this Controversie. And could Men be perswaded to lay aside *Passion* and *Interest*, and come fairly and *unbyassed* to the consideration hereof, there might yet be hopes of a fairer Issue than the present face of things bespeaks. Doubtless the great Ground of these Men's Error, who stickle so much for Tythes, is there not distinguishing between the *Maintenance* it self, and the *Way*, *Manner*, *Means*, or

Mode by which that Maintenance is raised. My present Adversary, Author of the *Divine Right of Tythes*, acknowledges, pag. 43. *That all the Modes and Circumstances of God's Worship, enjoined by the Levitical Law, and proper to that dispensation, and, relating to Christ to come, fell with that Polity, and were abrogated by Christ: But the main Duty of Worshipping God, continued in force still*, says he.

And so say I also. But then he falls into his former Error, comparing *Tythes* with the *Worship* of God, to which they are by no means a suitable Parallel. *Even so* (says he) *in the Case of Tythes, they had not their Foundation upon, nor their Original from the Levitical Law: God had a Right to them before, &c.*

Thus he runs on in his old strain, repeating his former groundless supposition for a whole page or more, and then concludes, pag. 45. thus, *Now when Christ did abrogate that Ministry* (namely, of the Law) *these Appendixes must needs be abrogated with it; but the main Duty* (which was so before the Ceremonial Law) *remains still.*

The main Duty does indeed remain still, which is a Maintenance to God's Ministers; but his mistake is in making Tythes to be this main Duty, whereas *Tythes* being but the *Mode, Means or Way* of performing the main Duty of Maintenance were really Appendixes of that Jewish Polity, and though known (and sometimes but rarely used) before the Ceremonial Law was actually given forth, were yet even then, in their own Nature Ceremonial, as well as those other Modes and Ways of Worshipping by Sacrifice, &c. which, though in frequent use with the *Patriarchs* long before the Promulgation of the Ceremonial Law, or mention made of Tythes, are yet acknowledged to be of the Nature of that Dispensation and Polity, and by Christ to be abrogated with it.

§. 2. But here I cannot omit to take notice, that in his repetition of his former fancy of a divine Right to Tythes before the Law, he abuses the holy Text, *First*, in saying, *The Father of the Israelites had made a special Vow to pay this Divine Tribute*, meaning Tythes, hereby insinuating that *Jacob* understood Tythes to be a known Due or Tribute which he was before obliged to pay; when

as both his *voluntary*, unrequired and *conditional* Vow plainly speaks the contrary, and the Words of the Vow expressly are, I will surely *give* [he doth not say *pay*] the tenth unto thee. Secondly, in saying, *There was no need for God to institute Tythes anew, and that accordingly he claims them, and supposes them to be his due by a right antecedent to the Levitical Law*; for proof of which, he cites (as before) *Exod. 22. 29.* where Tythes are so far from being claimed and supposed due, that they are not so much as mentioned at all. He adds, *Levit. 27. 30.* which thus speaks, *And all the Tythes of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lord's; it is holy unto the Lord.* This does not at all prove an antecedent Right or Claim to Tythes distinct from the rest; for he had but a little before asserted his Right to the whole Land, when giving a reason why he would not have any one sell his Possession for ever; he says; *For the Land is mine, for ye are Strangers, and sojourners with me*, Chap. 25. 23. So there he claims the whole Land as his own; and here he first appropriates the Tythes to his own use.

§. 3. But the Priest hopes to demonstrate, that Tythes were not abrogated by this Comparison; *The putting on* (says he) *a new Sute, doth not make one a new Man, nor doth the pulling it off again kill him.*

This is very true, but falsely applied: for he makes Tythes to be the *Man*; but what then shall be the *Sute*? If he would apply his Comparison rightly, he should make *Maintenance* to be as the *Man*, and Tythes to be as the *Sute*; and then he might infer aptly enough, that as the pulling off the *Sute* doth not kill the *Man*, so the putting off Tythes doth not destroy the *Maintenance*. And plainly, Tythes, though (to pursue his Comparison) it was once made and worn as a *Sute*, yet when it was grown old, and had done its Service, it was cast off, and laid aside, never to be worn again.

He adds, *There may be many alterations in Circumstances, the Essentials still remaining the same.* I pray, consider now, *Is not Tythes a Circumstance of Maintenance?* Can any one imagine Tythes to be an *Essential*? *Essential* is that which belongs to the Being of a thing, without which, that thing cannot be. But that *Maintenance may be without*
E
Tythes,

Tythes, and consequently *Tythes not Essential to Maintenance*; not only the lowest Degree of Reason will teach, but Experience also of former and the present Age confirm: The Apostles of our Lord had Maintenance sufficient; yet no Man (*with a Name*) dares say, they had it by *Tythes*. And in other Countries, at this Day, among *Protestants*, the Clergy receive their Maintenance by a Standing Salary from the State, without any mention of *Tythes*.

§. 4. From the *Levitical Law*, he says, they may learn something to clear that Title which they have to *Tythes* from other Laws; and one of his Lessons is, That the *Levitical Law* was a Pattern for Christ to imitate, in his Provision for Gospel Ministers, as St. Paul teacheth us; where, he says, Know ye not, that they which Minister about holy things [i. e. the Levites] live of the things of the Temple, [i. e. *Tythes*] and they which wait at the Altar, [i. e. the Jewish Priests] are partakers with the Altar, [i. e. the Sacrifices and Oblations] Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14. which Words [Even so] do manifest (saith he) that Christ hath in the main, and for the Essential part, made like Provision for Gospel Ministers, as God the Father did for the Jewish Priesthood, pag. 46.

In thinking, Christ took the *Levitical Law* as a Pattern for himself to imitate, in his Provision for Gospel Ministers; this Man very much mistakes. The very contrary appears most plain in Sacred Story. *Freely ye have received, freely give*, was our Lord's Command to his Disciples when he sent them forth to preach, Mat. 10. 8. and freely receive what is freely given by those that receive you and your Message, was the Provision he allowed them, Luke 10. 7, 8. And a sufficient Provision too it proved, even though they went *as Lambs amongst Wolves*, ver. 3. for when they returned, he asked them, *Lacked ye any thing?* And their Answer was, *Nothing*, Luke 22. 35. Had Christ intended to follow the *Levitical Law*, and by that Pattern to bestow *Tythes* on his Gospel Ministers, it cannot be doubted but he would, by a plain and positive Precept, have fix'd and settled that Maintenance on his, as his Father before had done on the *Levitical Priesthood*, and not have left it to the uncertain construction of an

Even so. If the place it self [Οὕτωςαὖ] should be allowed to be *Even so* rendered, which *Bezaturus* by [*Ita*] only; *Hierom*, *Montanus*, and others by [*Ita &*] and *Tompson* that English'd *Beza's* Latin, reads it (not [*Even so*] from which Word, even the Priest would hook in an *Identity* of Maintenance, but) *so also*. But, suppose it allowable to read it, *Even so*, as the vulgar Translation hath it, yet will the Particle [*Even*] in that place appear to every judicious and disinterested Reader to have relation to the *matter*, not the *manner*, livelihood it self, not the way or means of livelihood; implying, that Christ was not less careful of his Ministers under the Gospel, than God had been of his Priests under the Law, which, I hope, it will be granted he might very well be, though he did not appoint them the self-same Maintenance. And, indeed, when this Priest says, page 47. *These words* [*Even so*] *do manifest, that Christ hath in the main, and for the essential part, made like Provision for Gospel Ministers, as God the Father did for the Jewish Priesthood*; he is not much beside the Mark, if he rightly understands the *main* and *essential* part, which is simply a *Maintenance*, without respect to the *Mode* or *Way*, by which it should be raised.

Again, he says, *This was also a Pattern for the devout Christians of Old, and did intimate to them, that they should not do less for their Ministers than would afford them an honourable Maintenance.* It is not to be doubted the *Levitical* Law, in the Ages succeeding that of the Apostles, was but *too much* imitated by the *Christians*. He that reads the Writings of those Times, and observes the *Bulk* of *Jewish* Ceremonies, that have gradually crept into the publick Worship of Professed *Christians*, will find no cause to question it. And though the *Christians* in those Times were *very commendable* for providing honourably for Christ's Ministers; yet, in recurring to the *Levitical* Law, then abrogated, and fetching Examples from thence, they did *not deserve Commendation*. Nor is there any need for *Christians* now to look back to the antiquated Ceremonies of the Law, for Example or Incitement to their Duty herein, since such is the *Power* and *Efficacy* of the Gospel, that it *opens the Hearts* of those who receive it, to Communicate freely of their *Carnals*, to those from whom they receive *Spirituals*. Thus was it with *Lydia*, the *Thyatiress*, when her Heart

was opened: She was not backward to entertain them, who were Instrumental to her Conversion, but even constrained them to come to her House and abide there, Acts 16. 14, 15.

These Men, peradventure, may think such a Maintenance not *honourable* enough: But they should remember, that it was *honourable enough* for the holy Apostles, and for our Saviour himself also; who, though he were Lord of all, yet did not disdain to be thus provided for, but by his own Example laid the Foundation of this Gospel Maintenance, as we read in *Luke* 8. 2, 3. where *Mary Magdalen, Joanna, the Wife of Chusa, Herod's Steward, and Susanna*, and many others are remembered to have ministered to him of their Substance. Was this accepted by the Master, and will it not content them who call themselves his Servants? They had need then be put in mind, that *The Disciple is not above his Master, nor the Servant above his Lord*. And that, *It is enough for the Disciple that he is as his Master, and the Servant as his Lord*, Mat. 10. 24, 25. And were these Men, indeed, what they pretend to be, they would not think *slightly* of that Maintenance which our blessed Saviour was contented with. But, verily, their *despising* and rejecting this, and *creeping* to the Magistrate for another, is Argument enough, that for all their pretences, they are not the Servants of humble Jesus.

§. 5. To shew that the *Levitical* Law for Tythes was a Pattern for the *Christians* of old, he gives us a Quotation out of *Origin*; thus, *Our Lord saith in the Gospel (speaking of rything Mint, &c.) These things ought ye to have done. If you reply, He said this to the Pharisees, not to his Disciples: then hear what he saith to his Disciples; Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven, Matt. 5. Therefore that which he would have done by the Pharisees, more abundantly would he have it done by his Disciples—* Now, how doth my *Righteousness* exceed that of the Pharisees? if they durst not taste of the Fruits of the Earth, before they had separated the Priests and Levites parts; and I devour the Fruits of the Earth, so that the Priest knows not of it, the Levite is a stranger to it, and God's Altar receives nothing. Herein (says the Priest) *Origin speaks my Sense fully*, page 47.

By this then we know *fully* what the Priest's Sense is in this case; let us see now how *much*, or rather how *little* this Sense of his agrees with Truth. When Christ said to the *Pharisees* (concerning tything Mint, &c.) *These things ye ought to have done, &c. the Law, by which Tythes were commanded to be paid, was in force, and therefore the Pharisees in observing the Law, did but what they ought to do.* But though they were in that part so observant of the Law, yet in other parts, more material, they were wholly negligent. Now as that caution of our Saviour to his Disciples, *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, &c.* was not given with particular relation to the *Pharisees's* punctuality in tything Mint, &c. being spoken long before, and upon another occasion; so neither can it, with any colour of reason, be supposed, that the excess or super-abounding of the Disciples Righteousness, above and beyond the Righteousness of the *Scribes and Pharisees*, was to consist in a more exact observance of the Ceremonies of the Law, which were then even expiring, and the Disciples daily sitting for the manifestation of *a more glorious* and lasting Administration. But the *Scribes and Pharisees*, who were so exact in those *smaller and lighter* Matters of tything Mint, &c. did break *great and weighty* Commands of God, and taught Men so, as appears in *Matt. 15. 6.* where Christ tells them, *You have made the Command of God* (for honouring of Parents) *of no effect by your Tradition*; and in *Mark 7. 15.* (where the same Passage is recorded) He adds, *And many such like things do ye*, of which there is a large Bed-roll in the 23d of *Matthew*. For these *Pharisaical* Tythers did *shut the Kingdom of Heaven against Men*, neither entering themselves, nor suffering others, *They devoured Widows Houses, were full of Extortion*; and while they were so exact in tything the very *Pot-herbs*, they omitted the *weightier matters* of the Law, *Judgment, Mercy and Faith*. Now, while the Righteousness of the *Pharisees* stood in a *nice and exact* Performance of those *lesser* Matters, the Disciples Righteousness was to shine forth in the Performance of those *weightier* Matters, *Judgment, Mercy, Faith, &c.* wherein as they were exercised, their Righteousness would as really exceed the Righteousness of the *Pharisees*, as the things themselves in which they were conversant (*viz.*

Judgment, Mercy, Faith, &c.) did excel those things which the *Pharisees* were busied about. (to wit, tything of Mint and Annise) And how great a preheminance and preference the one sort has of the other, may sufficiently appear in the Verse 23. where Judgment, Mercy and Faith are comparatively to Tythes, called the *weightier* Matters. But the *disproportion* is more clearly set forth in the next Verse, where Tythes are compared to the *Gnat* (one of the *least* of Insects) but Judgment, Mercy and Faith to the *Camel* (one of the *greatest* of Animals) which Metaphors, drawn from the two Extreame, do evidently enough denote the *different Natures* of the things there handled; one sort of which (*viz.* Judgment, Mercy, &c.) is plainly *Moral*, the other (*viz.* tything of Mint, &c.) as clearly *Ceremonial*. Now, to suppose Christ intended his Disciples should exceed the Righteousness of the *Pharisees* in the *Ceremonial* and *lesser* parts of the Law, in which the *Pharisees* were themselves but *too apt* to exceed; and that he should enjoin this too on no less Penalty than Exclusion from the Kingdom of Heaven, is contrary both to Reason and true spiritual Sense: What, therefore, the Priest quotes from *Origen*, and says, is *fully his own Sense* too, may not by any means be received, at least as he understands it. For, he says, *That which Christ would have done by the Pharisees, more abundantly would he have it done by his Disciples.* But, who can admit this in such *general Terms* as it is here laid down. Christ would have the *Pharisees* have kept the *whole Law*, even *every Ceremony* and Circumstance therein commanded (which, being then in *force*, they *ought* to have done) but would he have his Disciples do this more abundantly, now that himself hath *Nail'd them to his Cross*? that were to deny him come in the *Flesh*. What *Origin* himself therefore saith, *That it is the part of a wise Interpreter to find out what things in the Law are to be literally observed, and what not*; the same may well be said of his Writings, There is need of great Caution and sound Judgment in quoting what he has written: For, though he was a Man of great Learning, yet was he too apt to run the wrong way, for which he has been not lightly censured by many. And, indeed, his aptness to allegorize the Scriptures, makes it seem the more strange that he should take this place literally; and yet he hath even

even here exprest himself so darkly too, that it would puzzle, I think, a wise Citator to find out who that *Le-vite* is, to whom under the Gospel, Tythes should be paid according to the Letter of the Law.

But leaving the Priest to untie that Knot, I here present thee Reader with the Judgment of *Walter Brute* upon this Text, whom, though I know before-hand the Priest despises and disdains (reproachfully, calling him *Renegado*, *Right of Tythes*, pag. 139.) because he strikes at their *Di-ana* Tythes; yet I make no doubt, but amongst honest Men, he will at least be never the worse, if not the better thought of. He having shewed that Tythes were Ceremonial, and the Law abrogated by which they were due to the *Levites*, goes on to disprove the pretences of those who claim a Right from those words of Christ to the *Pharisees*. His words are these, ‘ Whereupon some ‘ do say, that by the Gospel we are bound to pay Tythes, ‘ because Christ said to the *Pharisees*, Matth. 23. Wo be ‘ to you *Scribes* and *Pharisees*, which pay your Tythes of ‘ Mint, Annise-Seed, and of Cummin, and leave Judg- ‘ ment, Mercy and Truth undone, being the *weightier* ‘ things of the Law, both should ye have done these things, ‘ and also not have left the other undone. O ye blind ‘ Guides that strain at a Gnat and swallow up a Camel. ‘ This word soundeth not as a Commandment or Manner ‘ of bidding, whereby Christ did command Tythes to be ‘ given; but it is a word of disallowing the Hypocrisie of ‘ the *Pharisees*, who of Covetousness did rather weigh and ‘ esteem Tythes, because of their own singular Commo- ‘ dity, rather than other great and weighty Command- ‘ ments of the Law. And me seemeth that our Men are ‘ in the same predicament of the *Pharisees*, which do leave ‘ off all the Ceremonies of the old Law, keeping only the ‘ Commandment of Tything. It is manifest and plain ‘ enough by the Premises, and by other places of Scrip- ‘ ture, that Christ was a Priest after the order of *Melchi- ‘ zedec*, of the Tribe of *Juda*, not of the Tribe of *Levi*; ‘ who gave no new Commandment of tything any thing to ‘ him and to his Priests, whom he would place after him; ‘ but when his Apostles said to him, Behold, we have ‘ left all things, and have followed thee, what then shall ‘ we have? He did not answer them thus, Tythes shall be

' paid you, neither did he promise them a temporal, but
 ' an everlasting Reward in Heaven: For he, both for
 ' Food, and also for Apparel, taught his Disciples not
 ' to be careful— And *Paul*, right-well remembering this
 ' Doctrine, instructeth *Timothy*, and saith thus, But we
 ' having Food, and wherewithal to be covered, let us
 ' therewith be content, 1 *Tim.* 6. Thus far *Brute*, whom
Fox enrolls amongst the holy Confessors of Jesus, *Martyr-*
rol. Vol. 1. pag. 446. *Erasmus* also, in his Paraphrase on
Luke 11. Upon the words [*ye Tythe Mint, &c.*] says
 thus, ' These things which God commanded for a time
 ' to be kept according to the Flesh, ye ought not to omit;
 ' but those things which God would have chiefly to be
 ' done, which are perpetually good, and acceptable to
 ' him, ought first of all to be performed. Observe here
 how he accounts of Tythes; not as things *perpetually* good
 and acceptable to God, but as things commanded *for a*
time, to be kept *according to the Flesh*: To which the *Jews*
 (*Israel* after the Flesh) were bound; but the *Christians*
 (*Israel* after the Spirit) are free from that Bond. With
 these, take the Judgment of *Andrew Willet*, in his *Synopsis*
 of *Poper*y; and in the fifth general Controversy, pag. 3. 4.
 where setting down the Jesuits Argument for the Mora-
 lity of Tythes, out of *Matth.* 23. 23. He thus answers
 it, ' We must consider in what time our Saviour Christ
 ' so spake unto the *Pharisees*; for, as yet, neither the Law,
 ' nor the Ceremonies thereof were fully abrogated: Christ
 ' was Circumcised, and *Mary* his Mother Purified accord-
 ' ing to the Law, *Luke* 2. 21, 22. Our Saviour also bid-
 ' deth the Leper to shew himself to the Priest, and offer
 ' a Gift as *Moses* commanded, *Matth.* 8. 4. Yet none of
 ' all these Ceremonies now stand in force, though Christ
 ' did them at that time, and bad them to be done. The
 ' same Answer may serve also, concerning his Injunction
 ' to the *Pharisees*, as touching their Tythes. Thus he, by
 which it is past doubt, that, although he was a zealous
 Advocate for Tythes as a Maintenance, yet he accounted
 them not Moral, but Ceremonial.

§. 6. The Priest hath yet another document from the
Levitical Law, namely, That *the substance of that which was*
required then, is due still, not by vertue of that Law, but because
there is an inherent Equity in the thing, pag. 48. The

The Substance is a Maintenance in which there is an inherent Equity, that the Labourers should be rewarded, but that this Maintenance should be by Tythes: Was not the Substance in which the inherent Equity stood, but a Circumstance, *Ceremony* or *Mode*, due only by vertue of that Law while it stood, and no longer? For, though it be equal, that the Labourer should be rewarded for his Labour, yet the *equality* of the Reward stands not in Tythes, or a tenth part, which may either *exceed*, or fall *short* of the Labourers just Desert, and so not prove an adequate Reward to his Work. That *the Substance of that which was required in the Law, is due still*, he says, pag. 48. *Is Origin's meaning in the aforesaid place; and so (he says) we must interpret St. Hierom, when he saith, That which we have said of Tythes and first Fruits, which were once given by the People to the Priests and Levites; you must understand also of the Christian People, to whom it is commanded, not only to give Tythes, but to sell all.*

But where is there a Command to *Christians*, either to *give Tythes*, or to *sell all*? *Hierom* prest it from, *Mal. 3.* which had direct reference to the *Jews*, and cannot possibly be made a Command to *Christians*. And for *Christians* selling all, there is mention indeed in holy Writ of some that did so, but not that they were commanded so to do; that was *voluntary*.

But the Priest explains *Hierom's* meaning, that is (says he, pag. 49.) *so much of the Command as was Moral, so much as was grounded upon eternal Reason, ought to stand.*

That is not specifically *Tythes*, but a *Maintenance* in general. It is the Maintenance that is Moral, and grounded upon eternal Reason; but no Man methinks should have so little a reason, as to think *Tythes*, as *Tythes*, as a certain and definite part, are grounded upon eternal Reason. It was not an eternal, but *temporal* Reason (suitable to the *Jewish* Polity) on which *Tythes* were grounded under the Law, and that was the reason they did not remain, but *sell* together with that Law.

He argues further, *That God is eternally Lord of the World, and must always be worshipped, and always have Ministers, and these must always be maintained out of their Master's Portion*, p. 49.

So they may, and yet not by *Tythes*, if God be Lord of the World: for then *all* being his, neither he nor his Mini-

Ministers need to be *tied to a Tenth*. Why not a *Ninth*, an *Eighth*, a *Sixth*, or any other part if he pleases? Has the eternal Reason of Tythes tied God, who is Lord of all the World, to the Tenth part *only*. Plainly these Men, while they pretend to honour God as the eternal Lord of the World, would make him in reallity Lord but of a Tenth part of it. That they make his Portion, which he must take or none. And if they might be believed, all should depend upon this Tenth; without Tythes no Maintenance, without Maintenance no Ministers, without Ministers no Worship. This I'm sure is not Gospel Language. But this is like his former comparison of the *Oyl* and the *Lamp*.

But whatever this Priest talks of the Law of Nature and eternal Reason (to beget a Reverance in People's Minds to Tythes, and make them *bow their Necks* the more willingly to his hard and *heavy Yoke*) we may see that Tythes were not reputed of Divine Right by the Eternal Moral Law, if we consider the Alienations that have been made of them to common Uses in *Hen. 8. Time*. And though the Priest may think to wipe off the Objection by *exclaiming* against *Hen. 8.* and his Parliament, and by *branding* them with the horrible Name of Sacriledge, as *he does* in his *Vindication*, pag. 305. Yet when he shall come to consider that those Alienations have been confirmed by *Edw. 6.* and *Queen Eliz.* and allowed by all Succeeding Kings and Parliaments ever since; and that the Statutes made for those Alienations stand yet in force: I take him to be too great a *Time-server* to pursue his Argument of Sacriledge, at least with his Name to it. However, if he will charge Sacriledge on all the Princes and Parliaments from *Hen. 8.* to this day, that will not remove the Objection, but still it will appear, that whatever he thinks of them, they have not thought Tythes to be due by the Eternal, Moral Law. And, indeed, if we look upon the Practice of the Priests themselves, we shall have reason to think, that they themselves do not really believe that Tythes are due by the Eternal, Moral Law; (whatever they pretend to keep simple People in awe) for do not they alienate Tythes themselves? Do not they pay Tenths (which are the Tythes of the Tythes) to the Crown? See *Right of Tythes*, page 231. If Tythes, as they

they pretend, may not be alienated to common Uses ; and if such Alienation be Sacrilege, Why then do they themselves alienate them ? Doth not this plainly shew, that either they do not believe Tythes to be due by the Eternal, Moral Law, or else that they herein sin against their own Consciences and Knowledge ?

§. 7. But that which comes next, is such a piece of Logick, as would make a serious Man smile. *When the Levitical Priesthood failed* (says he, pag. 49.) *there must be another, and a better ; and therefore we may claim Tythes as God's due, and as his Minister's Portion, &c.*

What a pretty Pair of Non-sequiters is here. Because there must be another and a better Priesthood, when the *Levitical* failed, doth it therefore follow, these must needs be they ? Upon which of the Premises, I wonder, doth this Conclusion lean, that there must be another Priesthood, or that it must be a better ? If it rest on the former, that there must be another Priesthood, that no doubt there may be, and yet not be these : If on the *latter*, that it must be better, then past all doubt it cannot be these, since these are so far from being better, that they are not a little worse. But if upon the failure of the *Levitical* Priesthood, there must be another, a better, and it were possibly to suppose these to be that, Doth it thence follow that these may claim Tythes ? What empty arguing is this ! Right Reason would rather have inferred, that if, indeed, the *old Priesthood* had stood, the *old Maintenance* by Tythes might also have continued ; but the *old Priesthood* being ended, the *old Maintenance* by Tythes is ended also. And as there was to be *another* Priesthood (*wholly* another, not the same corrected or reformed) so there should also be *another* Maintenance (*wholly* another, not the same a little variated) which should excel the old Maintenance, as this other Priesthood was to be a better Priesthood than the former, and that in the same Notion of Meliority. This, I am sure, would be not only more rational, but more agreeable also to the Words of the Apostle, 2 Cor. 5. 17. *Old things are passed away, behold all things are become new.* So also the Divine, *John*, Rev. 21. 5. *Behold I make all things new.* Which Words are there delivered, with a very remarkable Emphasis.

phasis, *He that sate upon the Throne*, said, *Behold, I make all things new.* And he said unto me, *Write : for these words are true and faithful.* How *Unfaithful* then are these Priests, who endeavour to make these *true words untrue*, by claiming and contending for the *old legal Maintenance* by Tythes, which long since is *de jure* passed away ?

But he hath yet another fetch ; They need not, he says, claim them by the *Levitical Law* as it is Ceremonial. What then, will they claim them by the *Levitical Law*, but under some other Notion ? How doth he twist and twine about to get a claim by the *Levitical Law*, to which alas ! his dear Brother has foreclosed his way, by saying plainly, and in general terms, they derive them not from *Levi* ? Conference, pag. 135.

§. 8. And now (says the Priest to his Brother) *I hope T. E. must confess, that your second Position, viz. [That Tythes are not purely Ceremonial] is made good also ; since I have shewed they were grounded on the Law of Nature, and Primitive Revelation, relying on an Internal Rectitude in the thing it self, and an Eternal Reason of it, and were paid by those Patriarchs, who lived long before the Ceremonial Law, by Vertue of the preceding Declaration of the Divine Right unto them,* pag. 49.

If his Faith hath no better Foundation than his Hope, the Man is in an ill case ; for I assure him, I am so far from being brought to confess he hath made good the second Position also, that I declare, I am fully satisfied, he hath made good neither first nor second yet. And though he enumerates many and great Matters which he pretends he has shewed, yet, unless he means, that saying is shewing, he hath not shewed any one particular of those many which he speaks of. He says, he has shewed, that *Tythes were grounded on the Law of Nature and Primitive Revelation* : but he has no otherwise shewed it than by saying so. In pag. 21. he begins with it, and says, *God's Right to Tythes is founded primarily upon the Law of Nature, &c.* and four or five Lines lower, he adds, *Natural Reason teacheth us to give God some part of his Gifts back again, &c.* Then in the same page, he concludes, *Some part of our Substance being therefore due to God, &c.* So that at first he begs the Question, and on that precarious Bottom sets his Building.

He

He takes for granted that which is denied, and then cries out he has shewed: and so indeed he has the *weakness* of his Cause, or his own *inability* to manage it. If to find God's Right, he would look into the Law of Nature, he shall there find that God has a Right to *All*, and to *All a-like*. He is the God of Nature, the Universal Power, by which all things were made, and by which all things subsist. An equal Right he has, by the Law of Nature, to all that his Hands have made, or ever was brought forth by his productive FIAT. But nothing can constitute to him a *distinct* and *particular* Right to a *tenth*, or any other part, so as to make that part (*per excellentiam*) more peculiarly and *eminently* his than the rest, but his own *Appropriation* and *Assumption* thereof to himself, which cannot be proved of Tythes before the *Levitical* Law. That a tenth part (or Tythes, which is the same) is not due by the Law of Nature, *Melancton* affirms, saying, The *Quota* (the tenth part) is not Natural, but the *Aliquota* (some part) that stands in Equity, founded on the Law of Nature: but the *Quota* (or tenth part) is founded on the Ceremonial and Judicial Law, which Law, says he, is proper to *Moses's* Polity, and belongs not to us, seeing God hath utterly destroy'd it, 1 *Tom.* pag. 303. *Delib. bert Christiana.*

And for Tythes being founded on Primitive Revelation, he shews it much after the same manner as he doth, that they are grounded on the Law of Nature: For, he says, *we ought* to believe it, pag. 25. *We may* believe it, pag. 26. *We must* believe it, pag. 27. &c. But I would know of him whence he has *his Revelation*, that Tythes were founded on Primitive Revelation? He is too great a *Scoffer* at Inspiration to pretend to know it that way. Doth he read it any where in the holy Scriptures? He should then have done well to have given us the Text. But if it be not recorded there, *Why makes he himself so over wise?* Eccles. 7. 16. And yet, if he could prove, or I should grant, that Tythes had been commanded to be paid before *Moses's* time, yet would not that prove Tythes any whit less Ceremonial, since many things that were revealed to, and required of the *Patriarchs* before the *Mosaic* Law, were clearly Ceremonial, and afterward both required by the Ceremonial Law, and Universally acknowledged

ledged to be abrogated with it, as Bloody Sacrifices, Circumcision, &c. Yea, the distinction between Clean and Unclean Beasts, was observed before the Flood, as appears, *Gen. 7. 2.* which yet, I think, the Priest will not deny to be Ceremonial and ended.

He has indeed a notable knack of *supposing* what he knows would be *difficult to prove*. For in his pag. 22. he says, *Though God hath a right to the tenth part of our Substance yet, &c.* And pag. 24. *We know from the Light of Nature, that part of our Substance is due to God:* and this he repeats frequently. But what Nature is it he talks so much of, by the Light and Reason whereof he has learnt to make Man's part *nine times as big as GOD's*, and yet says, God is eternally Lord of the World? Surely it is a corrupt and *selfish* Nature, whose counterfeit Light gives him so false a sight of things.

He hath shewed, he says, *That Tythes rely on an Internal Rectitude in the thing it self, and an Eternal Reason of it.*

How can that be? He plunges himself into these *absurdities*, by not distinguishing between Maintenance in general, and Tythes which are but a particular *Mode* or *Way* of raising Maintenance, by confounding which, he thus confounds his own Sense. If he were pleading for a Maintenance in general, his Argument there were good and pertinent: For there is no doubt, an Internal Rectitude in the thing it self, that he that Labours should be rewarded for his Labour, and an Eternal Reason of it from the Equity of the thing. But to suppose an Eternal Reason that the tenth part only, and no other must be this Reward, is utterly repugnant to all Reason and Equity, since possibly the *fifth* part may be too *small*, or the *fifteenth* too *great* a compensation for the Work. In the time of the Law, by which Tythes were commanded, though there was an Internal Rectitude for a Maintenance, and an Eternal Reason of it; yet the providing and raising that Maintenance by the way of Tythes, did not rely on an *Internal Rectitude*, but on an EXTERNAL: nor was there then an *Eternal Reason* for raising the Maintenance by that particular way of Tythes, but a *temporal*, suitable to the Polity of that State. The Ox that trod out the Corn was not to be muzzled, but for the Labour and Service he did he was to be fed; and this depended on an *Internal Recti-*

Rectitude in the thing it self: but he that should thence infer, that the *certain quantity* of Meat which should be given to the Ox, or the *Specifick* kinds of Food he should eat, did rely also on an *Internal* Rectitude in the things themselves, would hereby sufficiently convince the World, that he himself had but too much need to have his own Understanding *rectified*. From what has been said, the Reader, I presume, may collect, that my Opponent hath much mistaken the matter, in making Tythes (which is not the Substance, the Maintenance it self, but a Circumstance of the quantity of Maintenance) to rely on an *Internal* Rectitude in the thing it self, and an *Eternal* Reason of it.

He adds, that he has shewed *Tythes were paid by those Patriarchs, who lived long before the Ceremonial Law, by Virtue of the preceding Declarations of the divine Right unto them*. Indeed, the Man is much to be blamed. He seems to have abandoned all Regard to Truth and Modesty, and to be resolved to *say any thing* that may suit his purpose. Where hath he shewed, that the *Patriarchs* before the Ceremonial Law did *pay* Tythes? Or how, indeed, is it possible he should shew this? when as before that Law, Tythes are but *twice* mentioned at all in holy Writ, and in each place expressly said to be *given*, without any word of *Payment*. But that he should not only say they *paid* what the holy Text says plainly they *gave*, but also affirm they paid it, *by Virtue of the Preceding Declarations of the Divine Right unto them*, when as no such Preceding Declarations, or any Declaration at all of the Divine Right, appears in the Divine Record, but the *Holy Ghost* hath *been altogether* silent therein, and not thought fit to leave any Monument or Footstep of a Divine Right to Tythes in those Times, is an arrogant and presumptuous piece of Confidence.

He confesses, pag. 50. That *all things done by the Patriarchs, were not Eternal Duties*, instancing in *Circumcision*, which, he says, *was not grounded on the Law of Nature, nor imposed for any eternal Reason or internal Rectitude in the things*. But if Tythes, as Tythe, that is, as it is a certain and determinate quantity, not the *aliquota*, but the *quota*, not the Maintenance simply, but a proportion of Maintenance, is not grounded on the Law of Nature (as *Melancton* is before remembred to observe) nor was enjoined for any
eternal

eternal (but temporary) Reason, or internal (but external) Rectitude in the thing (which, whether it was or no, let the judicious Reader, from what hath been said judge) then surely there is no more Ground for Tythes to stand and remain upon now, than for Circumcision. And that Tythes and Circumcision were a like Ceremonial *Epiphanius* intimates, when, *lib. 1. ord. 8.* he gives Tenth for one of his Instances of *Shadows* contained in the Law, making them *equal* with Circumcision. And *Oecolampadius* on *Ezek. 44.* ranks Sacrifices, first Fruits and Tythes altogether, and calls them expressly *Ceremonial*. He instances also in *bloody Sacrifices*, which, he says, *ibid. were purely Ceremonial, and cease when that Law ceaseth.* And yet these very *bloody Sacrifices*, which he acknowledges *Ceremonial*, and *ceas'd*, were a great, if not the greatest part of the Maintenance of the Priests under the Law: For, *the Priests themselves had not the Tythes*, but the Tythe of the Tythes, that is, the *hundred part*, which the *Levites* paid them out of the Tythes which they received. From which Instance, it is evident, that, although Maintenance it self be moral, and grounded on the Law of Nature, yet the *Mode* or *Manner* of that Maintenance may be *Ceremonial*, yea, *purely Ceremonial*, as he acknowledges those *bloody Sacrifices* to have been, which are *ceas'd*.

He says, *ibid.* he might add, *That the Prophets (who are not wont to reprove the People for omission of things purely Ceremonial) declaim against the Jews for detaining their Tythes;* for which he cites, *Mal. 3. 10.* But he might see (if he pleas'd) in the eighth Verse, where the Reproof is, that the Prophet joyning Tythes and Offerings together, reproves the *Jews* alike for the omission of *each*; whence I may better argue, that Tythes are of the *same nature* with those *Jewish Offerings*, which, I think, the Priest will not deny were *ceremonial* and *ceas'd*. And does not the same Prophet, Chap. 1. ver. 7, 8. reprove the *Jewish Priests* for offering *polluted* (i. e. common) *Bread*, and for offering the *Blind*, the *Lame* and the *Sick* for Sacrifices? What else were these things but *Ceremonial*, *purely Ceremonial*? And yet this Priest, that he might still keep Tythes on foot, says, The Prophets were not wont to reprove the People for omission of things purely Ceremonial.

He adds, *ibid.* that *Nehemiah* calls his *Care* in this (*viz.* Tythes) a good Deed, desiring God to remember him for it, *Nehem.* 13. 14. It was no doubt a good Deed in *Nehemiah*, to take care that Tythes should be duly paid according to the Law which required them, which in his time was in full force. But what is this to the purpose: Doth this argue that Tythes were *not Ceremonial*, or that it is a good Deed to pay them now, when the Law that required them hath been so long *abolished*? Was nothing Ceremonial that *Nehemiah* took care of? No Man with a Name, I think, will affirm it.

But Tythes, he says, pag. 51. *in all the New Testament, are not reckoned up among things purely Ceremonial, or declared to be repealed, as Circumcision, Sacrifices, Washing, Jewish difference of Meats, and Jewish Feasts, &c. are. These* (he says) *are repealed by Name, but so are not Tythes, as being a thing that never were purely Ceremonial,* pag. 51.

There was no need that Tythes should be repealed by Name. It was sufficient, that the Law, by which alone they were due, was repealed: which that it was, the Author to the *Hebrews*, plainly shews, Chap. 7. For having said, Ver. 5. *That they that are of the Sons of Levi, who receive the Office of the Priesthood, have a Commandment to take Tythes of the People according to the Law;* and having next shewed, that that Priesthood, which had a Law to take Tythes by, was at an end; he thence conculdes plainly and positively, ver. 12. *that the Priesthood being changed, there is made of necessity a change also of the Law.* Here now is a plain Repeal of that Law, by which Tythes were given, as well as of that Priesthood to which they were given. And Tythes standing by this Law, and the reason of them depending on the *Jewish Polity*; the Repeal of this Law took away the Right of Tythes, as the removing that Polity did the Reason of them.

That Tythes are indeed *Ceremonial*, and were so reputed by Men of Note in several Ages, cannot reasonably be doubted by any who are acquainted with Books. Take a few of many Evidences that might be brought to prove it.

Epiphanius ranks Circumcision, Tythes and Offerings at *Jerusalem* altogether, making the Payment of Tythes as much a part of the *Ceremonial Law* as the other two. His

words (speaking of some who kept the Feast of *Easter* on the fourteenth Moon, according to the *Jewish* Law for the Passover, fearing lest otherwise they might incur the Curse of that Law) are these. ‘ If they avoid one Curse, ‘ they fall under another. For such shall be also found ‘ accursed as are not Circumcised ; such accursed as do ‘ not pay Tythes, and they also are accursed that do not ‘ Offer at *Jerusalem*. Hæres. 50. (see *Selden’s History of Tythes*, *Review*. cap. 4. pag. 461.) As if he had said, If they have regard to the *Ceremonial* Law, then have they as much reason to be *Circumcised*, to pay *Tythes*, and to offer at *Jerusalem*, as to observe *Easter*, according to that Law. But if they are *not bound to Circumcision, Tything and Offering at Jerusalem*, then neither are they bound to keep that Feast on the fourteenth Moon, since all these things are alike *Ceremonial*. This I take to be the fair Sense of *Epiphanius* his Argument ; which plainly shews, both that *Tythes were not paid in his time* (which was about the Year 380.) and also that he esteemed Tythes to be of the same Nature with Circumcision and *Jewish Offerings*, to have had their dependance on the same Law, and to have stood and fallen together : for he compares Tythes to Circumcision and *Jewish Offerings*, which are undoubtedly abrogated. And thus *Selden* understood him.

Oecolampadius on *Ezek. 44.* calls Tythes expressly *Ceremonial*. His words are, ‘ Priests, that are *Christians*, should ‘ not be greedy of filthy Lucre, neither shall they have ‘ their Lot upon this Earth, but a free Inheritance in Heaven, and the Lord himself will be their Reward and Inheritance ; what shall be wanting to them, whose own, ‘ God is, the very Fountain of good things. So they shall ‘ be free in their Minds ; nevertheless to them that serve ‘ at the Altar, it is given to live of the Altar, and they ‘ may eat of the Sacrifices, receive first Fruits, receive ‘ Tythes. *These things are Ceremonial* ; but *Paul* shews ‘ thereby, that it is lawful to receive Food and Rayment, ‘ for God addeth a Blessing to his Ministers that do well. ‘ They did receive therefore of the Sacrifices, i. e. The ‘ Apostles have Spiritual Joy of these, who Sacrifice themselves to God, and the Growth of the Church is their ‘ Glory ; their first Born and other things are blessed. Thus he.

Walter Brute (who, in the Reign of *K. Richard* the second, about the Year 1400, was Persecuted for his Testimony against *Popery*) plainly calls the Payment of Tythes a *Ceremony*. His Words (speaking of the ceasing of Shadows and Ceremonies, and of the ending of the *Aaronical* Priesthood) are these, ‘ Whereupon I marvel
 ‘ that your learned Men do say, that *Christian* Folk are
 ‘ bound to this *small Ceremony* of the Payment of Tythes,
 ‘ and care nothing at all for other, as well the great as the
 ‘ small Ceremonies of the Law. And a little after (having shewed, that Circumcision was one of the greater *Ceremonies* of the Law, and yet that *Paul* told the *Galatians*, Whosoever was Circumcised, was bound to keep the whole Law) he says, ‘ In like manner we may reason, *If we be*
 ‘ bound to Tything, we are Debtors, and bound to keep all the
 ‘ whole Law. For to say, that Men are bound to one *Ceremony* of the Law, and not to others, is no reasonable
 ‘ thing. Either therefore we are bound to them all, or to
 ‘ none. Also, that by the same old Law, *Men are not*
 ‘ bound to pay Tythes, it may be shewed by many Reasons,
 ‘ which we need not any more to multiply and increase,
 ‘ because the things that be said are sufficient. For he had said a pretty deal before upon this Subject, shewing the end both of that Priesthood, to whom, and of that Service for which Tythes were appointed. ‘ Forasmuch,
 ‘ (says he) as the Labour of those Sacrifices did cease at
 ‘ the Coming of Christ, how should those things be demanded, which were ordained for that Labour? And
 ‘ seeing (adds he) that the first Fruits were not demanded of *Christians*, which first Fruits were then (in the
 ‘ time of the Law) rather and sooner demanded than the
 ‘ Tythes: why must the Tythes be demanded, except it
 ‘ be therefore peradventure, because that the Tythes be
 ‘ more worth in value than the first Fruits. In the end, he concludes, ‘ Wherefore seeing, that neither Christ,
 ‘ nor any of the Apostles, commanded to pay Tythes; it
 ‘ is manifest and plain, neither by the Law of *Moses*, nor
 ‘ by Christ’s Law, *Christian* People are bound to pay
 ‘ Tythes: but by the Tradition of Men, they are bound,
 ‘ *Martyrol. vol. I. pag. 446, 447.*

The *Bohemians* also not long after, in their 15th Article against the *Popish* Clergy, say thus, ‘ They receive Tythes of Men, and will of Right have them, and preach and say, that Men are bound to give them Tythes, and therein they say falsly. For they cannot prove by the *New Testament*, that our Lord Jesus Christ commanded it, and his Disciples warned no Man to do so, neither did themselves receive them. But, although in the *Old Testament* it were commanded to give Tythes, yet it cannot thereby be proved, that *Christian* Men are bound thereto. For this Precept of the old Law had an end in the first Year of our Lord Jesus Christ, like as the Precept of Circumcision. Wherefore, well-beloved, consider, and see how your Bishops *seduce you*, and shut your Eyes with things that have *no proof*. Christ saith, in the 11th of *Luke*, Give Alms of those things that remain; but he said not: Give the Tenth of the Goods which ye possess, but give Alms, &c.

William Fulk, in his *Annotations* on the *Rhemists’s* Translation of the Bible, in answer to those *Jesuits*, who, with this Priest, would needs have Tythes to be due by the *Moral* Law, saith thus, (§. 4. on *Heb. 7.*) ‘ The Payment of Tythes, as it was a *Ceremonial Duty*, is abrogated with other Ceremonies by the Death of Christ. But as it is a necessary Maintenance of them that serve in the Church it MAY be retained, or ANY OTHER stipend appointed, that may be sufficient for their Maintenance, be it MORE or LESS than the tenth part. But that there is any sacrificing Priesthood, to whom it is due in the *New Testament*, the old Payment of Tythes doth not prove: Neither did Christ himself, our high Priest, ever make claim unto them; nor his Apostles, the Ministers of the Church, but only to a sufficient Living by the Gospel, to be allowed of their temporal Goods, to whom they ministred spiritual Goods, 1 *Cor. 9. 14. Gal. 6. 6.* Thus he (a Man of no small Note in the *English* Church in *Q. Elizabeth’s* Time) by which it is evident, that he accounted Tythes a part of the *Ceremonial* Law, abrogated by Christ. And, although he thought they might be retained as a necessary Maintenance of them that serve in the Church, yet he lays no more or greater stress on Tythes, than on any other sufficient Stipend, whether it were more
or

or *less* than the tenth part, which is directly contrary to this Priest's Assertion of Tythes, being due by the Eternal, Moral Law, which the Jesuits maintained, and *Fulk* denied.

Of the same Judgment with *Fulk*, was *Andrew Willet* (a Man of great Account in the *English* Church, in *K. James's* Time.) He, in his *Synopsis Papismi*, fifth general Controversie, pag. 313. says, in the Name of the *English* Church, ' We also acknowledge (as *Bellarmino* seemeth to grant, Chap. 25.) that to pay precisely the tenth, is *not now commanded* by the Law of God: as though that order could not be changed by any human Law, as the Canonists hold, but Men necessarily were bound to pay Tythes. And a little after, ' Though (says he) the Law of Tenths be *not now necessary*, as it was *ceremonious*: but it is lawful, either to keep that, or ANY OTHER Constitution for the sufficient Maintenance of the Church, whether it be MORE or LESS than the tenth part: yet we doubt not to say, that this Provision for the Church-Maintenance, by paying of Tythes, is the most safe, *ibid.* Here he plainly calls the Law of Tythes Ceremonial, acknowledging, that Men are *not* necessarily bound by the Law of God to pay Tythes now: And although he accounts the paying of Tythes, grounded upon human Laws, the safest Provision for the Church-Maintenance; yet he holds it equally lawful (with respect to the Law of God) to appoint any other sufficient Maintenance, although it be *not precisely the tenth*, but either *more* or *less* than the tenth part, which is utterly destructive of the *Morality* of Tythes. And, indeed, he makes Ministers Maintenance in general to be grounded in Equity upon the Moral Law: but Tythes to depend upon positive Laws, and he shews he understood the *Moguntine* Synod so. But for the *Levitical* Law of Tything, he calls it plainly a *politick* Constitution of that Country. His own Words are, ' The *Levitical* Priesthood being one whole Tribe, it was thought reasonable, that the tenth part of their Brethren's Goods should be allotted to them; which being a judicial and *politick* Constitution of that Country, doth *neither* necessarily bind Christians now, neither is forbidden, but left in that respect indifferent. And a little after, ' Although it be a wise and *politick* Constitution, that the People should

should pay their Tythes, and MAY conveniently be retained, yet it is *not now of necessity imposed upon Christians*, as though no other Provision for the Church could serve but that, pag. 314.

Much more might be alledged out of these Men's Writings to this purpose: but this in this place may suffice to shew, that the Judgment of the Church of *England*, in those Times, was quite another thing in this case, than it is now represented by this Priest to be. But leaving these Testimonies to the Reader's consideration, return we to the Author of the *Right of Tythes*.

§. 9. He comes now to conclude his second Period in the close of which he again repeats his *so oft reiterated* Suppositions. *I conclude*, says he, pag. 51. *that part of our Substance being due to God by the Natural and Divine Law.* (For he will yet allow God to have Right *but to a part*: and it were worth inquiry, how God, who is *Eternally Lord of the World*, pag. 49. came to be *disseized* of his Right to the *whole*, and who it was that was so *compassionate* to make him a Title to *some part* again.) *And the Inspired Patriarchs* (says he) *being taught by Revelation.* (Of which Revelation (say I) there is no Revelation, but a bold presumption of his own) *That the tenth* (says he) *was his part, and the Priests of God were his Receivers* (which, if it were true, say I, had been Title sufficient for the *Levitical Priests*, without a particular Law on purpose to make them due.) *God himself* (adds he) *having approved also this Payment* (which, say I) was not a Payment, but a free and voluntary Gift) *by a renewed Claim*, says he, (though never claim'd before, say I) *and an express Assignment* (says he) *of his Right under the Levitical Law to the Priests for the time being* (but not to any other Priests, say I, without a new Assignment) *and the same God*, says he, *having the same Right still to his part* (and the same Lord of *all*, say I, having the same Right still to *all*) *and the same occasion*, says he, *to use it for the Maintenance of his Ministers at this day*, not so, say I, for he neither hath such a Tribe to maintain, nor such Service to imploy them in at this day as then.) *Hence*, says he, *I suppose, it will follow, That (unless an express Repeal can be shewed) the Gospel Ministers, in God's Name, may justly claim Tythes*

Tythes as due to God and them still, and that by a Divine Right too.

What a *Series of Premises* hath he drawn his Discourse through, to *Issue* it at last in a *Suppositive Conclusion* ! But it is the less to be wonder'd at, since his *Premises* are mostly *Suppositive* also, leaning on *Conjecture*, and relying at best but on *Probability*. But in this last Clause, I must needs say, he has exprest himself with more Caution and less Confidence than usually : For he speaks with a Reserve [*unless an express Repeal can be shewed*] to which I return him a two-fold Answer. 1. That an *express Repeal* is not of absolute necessity, and that for two Reasons, 1. Because, the Right which he pretends, and insists so much on, antecedent to the *Levitical Law*, is not grounded upon an *express Command* ; and what is not expressly commanded, needs not be expressly repealed : And therefore he might very well allow me the same Liberty (if I either needed or list'd to use it) of arguing a Repeal from Suppositions, Guesses, Conjectures and May-be's, which himself uses to prove a Right. And not only so, but I might also urge *Argumentum ad hominem*, and put him shrewdly to it, by asking him, *Where he reads, that Tythes are not repealed* ; and telling him (as he doth me, pag 31.) That *he cannot prove Tythes are not repealed, and I can make it appear very probable they are*. But having noted this as a weakness in him, I will not answer him after this manner, because I would not be like unto him. 2. Because the *express Assignment* of the Right of Tythes under the *Levitical Law*, was (as himself words it, pag. 51.) *to the Priests for the time being* ; and common Reason and Experience tell us, that when a Deed, or Assignment is made to a Man for his Life, there is no need, upon the Death of the Assignee of a new Deed to declare the old One void ; the Death of him sufficiently declaring that, to the Term of whose Life the Assignment was at first restrained. Now the Assignment of Tythes to the Priests, under the *Levitical Law*, was for, and during the Life of that Priesthood (if I may so express it) and had that Assignment been made void while that Priesthood liv'd, there had then indeed been need of an express Repeal. But seeing it was not made void in the life time of that Priesthood, but continued in force as long as that Priesthood liv'd, the

Death or Dissolution of that Priesthood did *vacate* the Assignment in course. And there is no more reason to expect an express Repeal of it, than there would be, if the Parliament should make a Law to continue for *three Years*, to expect that, at the *three Years* end, they should make another Law on purpose to declare the first void.

Thus it appears, that an *express* Repeal of Tythes, *by Name*, was not of absolute necessity, in relation to either Claim. Not in relation to the *Ante-Levitical* Claim, that Claim it self *not being grounded upon any express Command*: nor with respect to the Assignment he speaks of under the *Levitical* Law, that Assignment being at first *limited to a certain time*, to the Priests for the time being, as himself expresses it, pag. 51. Yet, *Secondly*, to put it out of all doubt, that Tythes are indeed *ended* with that legal Priesthood, the holy Apostle, by the Divine Spirit, hath most plainly and *expressly* affirmed, *That the Priesthood being changed, there is made of necessity a change also of the Law*, Heb. 7. 12. Here is an express Repeal of the Law, by which the Assignment of Tythes to that Priesthood was made.

Thus have I brought him to the end of his second Period, and in the way have made it evident, that Tythes were not founded on the Law of Nature, but on the *Levitical, Ceremonial* Law; that they had not an *inherent Equity* in them, nor did rely on an *internal Rectitude*, or *eternal Reason*, but on an *external Rectitude* and *temporal Reason*, suitable to the Polity of that State. That as the Sacrifices and other Ceremonies of the Law, were not the Worship of God it self, which was founded upon the Law of Nature; but *Modes* and *Circumstances* of performing that Worship, proper to that Dispensation, which fell with that Polity, and were *abrogated* by Christ: So Tythes were not the *Maintenance it self*, which was founded upon the Law of Nature; but a *Circumstance* of the *quantity* or *proportion* of *Maintenance*, a *Mode, Manner, Means* or *Way*, by which the Maintenance was then provided and raised, which being proper to that Dispensation, fell together with the other Ceremonies of that Polity, and were *abrogated* with them by Christ; *That Tythes are not Essential* to Maintenance, but that Maintenance hath been, and is without them; that Christ did not make the *Levitical* Law a Pattern for himself, to imitate in providing for Gospel

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sters; that the Righteousness of the Disciples, *exceeding* that of the Scribes and Pharisees, had *not* relation to Tything, but to the *weightier* Matters of the Law, Judgment, Mercy and Faith; that Tythes being assigned by the *Levitical* Law, to the Priests for the time being (*i. e.* for the time of that Priesthood's continuance only) the Dissolution of that Priesthood hath *vacated* the Assignments, *and put an end to Tythes.*

Thus far then my way is *clear'd*, and nothing left unremov'd, on which, with any colour of Reason, a Claim to Tythes may be grounded.

C H A P. III.

§. 1. **I** Now go on to his third and last Period, the Times of the Gospel. He begins it with a Concession of mine, *That a Maintenance in general to the Ministers of the Gospel is just, reasonable, and establish'd by a Divine Authority.*

With this Grant he is greatly pleased, and hopes from hence to *screw* a Right to Tythes; but he is as greatly mistaken also, for Tythes, I am sure, can never be *squees'd* out of that Concession. He attempts it thus, *Let him* (says he, pag. 52.) *but stand to this grant, and then it will follow, That the Ministers of the Gospel may claim a Maintenance in general, jure divino, for that Maintenance which is establish'd by Divine Authority is due, jure divino.*

This might very well have been spared, being no more than is contained in the Grant it self: I expect his Inference, which such an one as it is; here follows, *And why then* (says he) *should not that Maintenance still be so due, which God directed before the Law, approved under the Law, and never repealed after the Law?* pag. 52.

Pro thesauro carbones! I expected he would have drawn up some notable Conclusion from my Concession; but instead thereof, *loe a Petition! Petitio Principii*, a begging of the Question, namely, that Tythes were directed by God before the Law, and never repealed after the Law (for their being approved under the Law, conduces nothing to their continuance under the Gospel) He would very fain all along have it granted, that Tythes were grounded on the Law

Law of Nature, that the *tenth* part was always God's *particular* part, as he is eternally Lord of the World, and that the *Patriarchs* before the Law were by *special Revelation* commanded to pay Tythes, but this cannot be granted. He knows the Proverb, *Win it and wear it*. If he can prove it, let him; if not, he must be content to foregoe it. And for the *Repeal of Tythes* after the Law, it is before demonstratively argued, both from the *Dissolution of the Priesthood*, to which the *expiration of the Term* for which, and the *express Repeal* of the Law by which they were granted.

He adds, *ibid.* *If the Divine Authority hath established a Maintenance, that supposeth it was such a Maintenance as was due before, according to T. E. pag. 318.*

I deny that. The establishing a Maintenance, doth suppose there was a Maintenance due before, but it doth not infer a parity of Maintenance. It doth not follow, that because there was a Maintenance due before, therefore the Maintenance thus established must needs be *the same*, or such a Maintenance as was before due. Neither is this according to me, as he says, but according to himself, and his *perversion* of my words, pag. 318. Where noting my Opponent of *instability* in his Position, I observe that he uses the Words [Create and Establish] promiscuously, as if they were synonymous. And to shew their different acceptions, I tell him, That if he will say, *Temporal Authority hath created* ('tis his own words) *a Right to Tythes*, he thereby cuts off all pretensions to any right antecedent to that Creation. If he will say, *that temporal Authority hath only established a temporal Right to Tythes*, that supposes a *temporal Right to them before*.

Observe, I did not say, that supposes *such* a temporal Right to them as was before; but that supposes a temporal Right to them before. So here when I say, *Divine Authority hath established a Maintenance in general*, &c. the Word [ESTABLISH] doth not suppose it to be *such* a Maintenance as was due before, but supposes only, that there was *a Maintenance in general due before*, which is far enough from restraining it to a *particular kind* of Maintenance. Thus he at once abuses me and his Reader, and makes good the Saying, *Posito uno Errore, sequuntur Mille*. For upon this false and weak Supposition, that the establishing

blishing of a Maintenance supposes it to be *such* a Maintenance as was due before, he bestirs himself to prove that Tythes were due before. In order whereunto, after his wonted manner, supplying his Defects with Confidence, he peremptorily affirms, pag. 53. that *the Maintenance paid to God's Ministers before the Law, and under it, was Tythes*. The Payment of Tythes *under the Law*, is not questionable, as well as *not imitable*. But for the time before the Law, I desire him to be less peremptory, and more demonstrative. If he please, I would gladly know, who those Ministers were to whom Tythes as a Maintenance were paid before the Law; seeing the Scripture remembreth *Melchizedec* only to have received Tythes, and that but once, nor then as a PAYMENT, but a GIFT. And when he is upon this Subject, he may seasonably explain his next Sentence also, which is this, *The Priesthood of Melchizedec, and of Levi, both were so maintained*, namely, by Tythes. The Instance of *Levi* is clear, but *not to this purpose*. But that the Priesthood of *Melchizedec* was maintained by Tythes, will be hard, I think, for him to prove. *Melchizedec* himself, as I noted before, never received Tythes but once, that we read of, and then he was at a considerable charge too (for it cannot be thought, so great a Troop as *Abraham* led with him, three hundred and eighteen of his own Domesticks, besides his Confederates *Aner, Escol* and *Mamre*, could be refresh'd with Bread and Wine, for a small matter) which Expence, deducted out of the Tythe he received, unlikely it is, the remainder should be enough to maintain him all the time of his Priesthood, if he, who was a King, and by the Apostles Comparison, *Heb. 7.* greater than *Abraham* had needed such a Maintenance. And for *Jacob*, though it is not to be doubted but he perform'd his Vow, yet after what manner he perform'd it, is not agreed on; some thinking he paid his Tythes in kind to they know not whom (of which number this Priest is one, pag. 38.) Others with greater probability and better Authority, that he offered them by way of Sacrifice immediately to God. However it was, *Melchizedec* could not have them, if we understand him to be *Sem*, since most agree, that *Sem* was buried long before. So that the holy Text affords no countenance at all

all to this over bold Assertion, that *Melchizedec's* Priesthood was maintained by Tythes.

§. 2. He charges me, pag. 53. with striving to pervert two Texts (1 Cor. 9. and Gal. 6. 6.) by two Limitations. *First*, in saying, The Apostle's intent in those Scriptures is not so much to set forth what the Maintenance is, as who they are from whom it is to be received, namely, such as receive their Ministry, such as believe them to be true Ministers, such as are taught by them, &c. *This*, he says, *is a notorious falshood*; for in 1 Cor. 9. St. Paul is all along speaking of the Minister's Right to be maintained.

This is far enough from proving my words a notorious falshood, namely, that his Intent is not *so much* to set forth what the Maintenance is, *as* who they are from whom it is to be received: for his speaking of the Minister's Right to be maintained, is not a setting forth what the Maintenance is. But he would perswade his Reader, that the Apostle's drift was chiefly to set forth what the Maintenance is: For, says he, *He shews what Maintenance was due to the Jewish Ministers, affirming, that Christ had ordained [even so] that we should live of the Gospel, that is, the Rights of God under the Gospel, and the acknowledgments made to him for the Mercy therein revealed. The things of the Christian Temple and Altar were to be our Maintenance. And is not this to say what the Maintenance is? Not a Word in all this, who should pay it?*

This, yet even as he has worded it, though he has added his own divination to the Text, doth not *so much* express what the Maintenance is, *as* from whom to be received. He says, *The Apostle shews what Maintenance was due to the Jewish Ministers, affirming, that Christ had ordained [even so] that we should live of the Gospel.*

What [*Even so*] as the Jewish Priests lived under the Law? What! *just the very same Maintenance* as they had in every respect? Not so, I trow, then this doth not express *what the Maintenance is*, although it doth that *there is a Maintenance*. But the Priest explains his [*even so*] that is, says he, the *Rights of God under the Gospel*; What are they? Has not God a Right to ALL under the Gospel, as well as he had under the Law and before it? How then doth this express *what the Maintenance is*, unless he means that

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he would have all? Besides, he adds another Branch of this Maintenance, *viz.* *Acknowledgments made to God for the Mercy revealed in the Gospel*; and these he seems to make distinct from the Rights of God: For, *First*, He reckons the Rights of God, and then these acknowledgments made to him. But what are these? Are they not *voluntary*, arbitrary, *uncertain*? And is this to set forth a *certain* Maintenance? How doth this Man darken Counsel by words without Understanding? Job 38. 2.

But while he charges me with notorious falshood, in saying, the Apostle's intent in this place, is not *so much* to set forth what the Maintenance is, as who they are from whom it is to be received, which is indeed a plain Truth; Is not he himself guilty of the notorious falshood he labours so much to fasten on me? in saying here, *Not a word in all this who should pay it*; when as from the very entrance of his Discourse upon this Subject, the Apostle labours to convince the believing *Corinthians*, that it was from *THEM* he might receive Maintenance. And he grounded his Argument on this especially, that *THEY* had been taught by him, and had received his Ministry. *Are not YOU my Work in the Lord?* saith he, *vers. 1.* *If I be not an Apostle unto others, yet doubtless I am to YOU: for the Seal of my Apostleship are YE in the Lord,* *ver. 2.* Then besides the instances he uses of a Soldier, a Planter, a Shepherd, he argues plainly from *THEIR* having received first of him, *ver. 11.* *If we have sown unto YOU Spiritual things, is it a great thing if we shall reap YOUR carnal things?* and *ver. 12.* *If others be partakers of this Power over YOU, are not we rather?* From all which it is most apparent, that he makes his labour amongst *THEM* and *THEIR* receiving his Ministry, the Ground and Reason of his Demand. Is not his Expostulation with *THEM* particularly, who had received the Gospel through his Ministry? Saith he not expressly, Is it a great thing if we shall reap *YOUR* Carnals? *YOURS*, who are my Work in the Lord; *YOURS*, who are the Seal of my Apostleship in the Lord; *YOURS*, unto whom I have already sowed Spiritual things: And *is there not a word in all this who should pay, or who they are from whom the Maintenance should be received.* Was this Man well advised to tax me with a notorious falshood, for but saying, The intent of the Apostle is not *so*

much to set forth what the Maintenance is, as who they are from whom it is to be received? (By which words [*not so much*] it appears I did not *wholly* exclude the Maintenance, but shewed that the Maintenance was not in this place so *particularly* and plainly described as the Maintainers) and yet himself not blush to say, *There is not a word in all this who should pay it*: Let him shew me from this Text if he can, as *plainly* and *particularly* what the Maintenance is, as I have done him, *who they are* from whom it is to be received. Then in the instances of the Ox, the Soldier, the Shepherd, and Vinedresser, he abuses me not a little. *Can these*, says he, (as St. Paul brings them in) *belong to those who pay the Maintenance? Doth the Ox pay his Master Maintenance? Or the Soldier give his Prince a Stipend?*

Can he (say I) believe that this was my meaning? Or do my words admit such a Construction? Doth not my Application of each of those Instances convict him evidently of dishonest Dealing? Do I not say expressly, *the Ox was to be fed by him whose Corn he trod out*, pag. 284. - Is this to make the Ox pay his Master Maintenance? *Do I not make the Soldier maintainable by him for whose defence he fights?* pag. 285. Is this to make the Soldier give his Prince a Stipend? Say I, not most plainly, *He that plants a Vineyard, may eat of the Fruit, but it must be the Fruit of the Vineyard which he hath planted*: And, *that he that feeds a Flock, may eat of the Milk, but it must be the Milk of the Flock which he feeds*: *ibid.* And doth not the Apostle say the same? Is not this the free and unconstrained sense of the place? With what Face then can this Man call me an *Abuser of Scripture*, and affirm, that *all the Instances do shew the contrary to what I would squeeze out of them?* Have Men that have no Names, no Fore-heads neither! *The Ox* (he says) *must not be starved, who is willing to work, though he be not actually employed by him that feedeth him*, pag. 55.

Who said he must? Was it likely I would have the Ox starved, when I said expressly, *The Ox was to be fed*? Is feeding the way to starve him? Doth not this unjust Man know full-well, that the Question was, not whether the Ox should be fed or no; but who in equity are bound to feed him, they by whom he is employed, they for whom he labours, they whose Corn he treadeth out, or they who

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do not imploy him at all, they for whom he never labours, they whose Corn he doth not tread out, nor can, and whose Business or Service he is not at all fit for? This was the plain case, as my Words manifest; *The Ox* (said I, pag. 284.) *that trod out the Corn (in the time of the Law) was not to be muzzled, but was to be fed by him whose Corn he trod out: but it was not agreeable to the Equity of that Law, that while the Ox trod out Corn for one Man, another should be bound to keep him, that had been unreasonable. Now how unrighteous is this Man, from hence to insinuate that I would have the Ox starved? And how impertinent, to argue, that the Ox must not be starved, though he be not actually imployed by him that feeds him? thereby fallaciously intimating, that the Controversy rested upon that Point, whether the Ox should be fed, though by him for whom he laboured, any longer than he was in actual Imployment, which was no part at all of the Controversy; but whether, while he was imployed in one Man's Service, while he was treading out Corn for one Man, another, for whom he did no service, should be bound to keep him. This I said was unreasonable, and not agreeable to Equity. The same I now again affirm, and dare expose it to the strongest assault my Opponent is able to make against it. Now for the latter place, Gal. 6. The Priest says, St. Paul tells them, they must give the Ministers a part of all their good things; and is not that (saith he) a declaring what the Maintenance is? By this he would again insinuate that I had altogether denied there was any kind of Character or Description at all of the Maintenance in these Texts, which is very unworthily done of him: For he knows full well my words are not positive, but comparative. I do not say the Apostle doth not at all set forth what the Maintenance is, but that the intent of the Apostle in those Scriptures, is not so much to set forth what the Maintenance is, as who they are from whom it is to be received. And that the Maintenance it self is not so much set forth, not so plainly, fully, particularly, and positively declared, and described in these Texts, as the Maintainers, the Persons from whom it is to be received, I have already shewed on the former Scripture, and shall do now on this also. Let him (saith the Apostle) that is taught in the word, communicate unto him that teacheth, in all good things. Here now is most plainly*

plainly and fully declared *who it is* that is thus to communicate, *who it is* from whom the Maintenance is to be received, namely, *he that is taught in the Word*: But what the Maintenance is to be is not *so* plainly, *so* fully, *so* particularly set forth; but in a general term, *In all good things*. No quantity exprest, whether a *tenth*, a *fifth*, a *fifteenth*, or a *twentieth* part, but left to the free will of the Giver, which renders the proportion *uncertain*. In which respect, the Maintenance here is not *so* plainly, *particularly* and *certainly* exprest, as it is *from whom* it should come, which is positively and certainly bounded and limited to *him that is taught in the Word*.

§. 3. He confesses, pag. 55. (for he cannot avoid it) that the Apostle says indeed, *He that is taught in the word must give this*; but that (says he) *is to distinguish Christians from Heathens, of which the World was then full. The Heathens* (he acknowledges) *was not bound to maintain the Gospel Ministers, but the Catechumen, the Christian who was, or might be taught, if his own Laziness, or Pride, or Obstinacy hindered not.*

Is this according to the Text? Doth the Apostle say, Let him that is, *or might be taught, if his own Laziness, or Pride, or Obstinacy hindred not*, communicate, &c? He who was so careful to preach *the Gospel of Christ without charge*, 1 Cor. 9. 18. He that would not reap *Carnals*, but where he had *before sown Spirituals*, nor there neither always; He who was so wary, whom he received of, that he would not use the just Power he had of receiving Maintenance from them who were his own work in the Lord, and the very Seal of his Apostleship; can it be thought that he would be maintained *by the Lazy, the Proud, the Obstinate*? May it be supposed, that he, who says, Let them that are taught in the Word Communicate, &c. would have them also communicate, who *are not taught*, but are *hindered from being taught* by their own Laziness, or Pride, or Obstinacy! If *all such* should be drawn in to maintain the Gospel Ministers, who then should be left out? Upon what reason then were the *Heathens* exempted? Might not they have been taught, *if their own Laziness, Pride, or Obstinacy had not hindered*? So that, althouh the Priest says, *The Heathen was not bound to maintain the Gospel Ministers*; yet accord-

according as he has *glost* the Text, and by the same reason upon which he would bring in such as *might* be taught; but are not; the very *Heathen* is liable to be brought in also to this Communication for the Minister's Maintenance, because, though *he is not, he might be taught, if his own Laziness, Pride or Obstinacy did not hinder*. This is indeed a notable way to advance the Priest's Maintenance: but neither is this way agreeable to *Natural Reason* or *Gospel-Truth*, nor are they Ministers of the Gospel, who can receive, much less *exact* a Maintenance after this manner.

He says, *ibid.* That *still this* (speaking of *Gal. 6. 6.*) *proves not T. E's foolish Inference, That none must contribute to a Minister's Maintenance, but those that are taught by him actually.* What *Quirk* he couches under the Word [*Actually*] I know not. Sure I am, he found it not in any Inference of mine: However, if he intend no more by being *actually taught* than the Apostle expresses, [*Let him that is taught, &c.*] I shall not think much of *his calling me Fool*, having so good and so wise a Man as the Apostle *Paul* to bear me company in this *Reproach*. And indeed, I had rather be *thought a Fool*, for sticking to the Apostle's Sense; than *found a Knave* by perverting his Sense, to uphold a *selfish Interest*. But if the Priest had been desirous of an Inference of mine to confute, he needed not have formed an Inference for me: For in pag. 286. of my Book, he might have found a Pair together, very pertinent to this purpose, as having respect not to this Text only, but that of, *1 Cor. 9.* also, in these Words, *All therefore that can be inferred from these Instances, will amount to no more than this; First, That a Gospel Minister may expect and receive a Gospel Maintenance from such as receive his Ministry. Secondly, That a Gospel Minister ought not to expect any Maintenance from those that do not receive his Ministry.* This is plain and full; and as I take it, *close to the Point*; and it may be, he takes it so too, which made him not willing to undertake it, but fairly pass it by.

He adds, *ibid.* That *these places say nothing against a Gospel Minister's receiving Maintenance from all professed Christians.*

This is somewhat like his Saying, before that I could not make it appear *Abraham did not pay Tythes*. If from

these places he would derive his Claim, it will not be enough, that *they speak not against* what he claims, but it is requisite they should *speak for it*, and that *plainly too*. But these places are so far from speaking *for* such a Latitude as he aims at, of *scraping* Maintenance from all, *taught or untaught*, that do but bear the Name of *Christians*, that they *speak against it*. The Instances of the *Ox*, the *Soldier*, the *Planter*, the *Shepherd*, do sufficiently shew, that as Maintenance is due *to those that labour, fight, take pains and care* for others, so it's due *from them for whose sakes* the Labour, Hazard, Pains and Care is undergone, and *to whose benefit* it redounds. And in the two last Instances of the *Planter* and *Shepherd* (which may explain the other two, being of like Application) the Apostle sends the *Planter for Fruit directly to the Vineyard of his own planting*; and the *Shepherd for Milk*, to the *Flock of his own feeding*. The *Shepherd* was not to go to *another Flock*, and say, *These are Sheep too*, and therefore *I'll Milk them, I'll Fleece them*: But he was to consider, whether *he had fed them*; and if he had not fed them, he had no reason to expect Milk from them: For if *Paul* had not *sowed* unto the *Corinthians spiritual things*, it had then been a great matter for him to have reaped *their carnal things*. But he grounds the reasonableness and equity of his Right to their *carnal things*, upon the labour *he had bestowed on them*, and benefit *they had received by him in spiritual things*. And in his other Epistle to the *Galatians*, he plainly shews, that as he that teaches was to be communicated to, so the Communication was to be *from him that was taught*. And as this was the Doctrine, such also was the Practice of the Apostle. He was not forward to *pick up a Maintenance* from every one that professed *Christianity*, as appears in the case of *Lydia*, who was fain to use more forcible Arguments, than her bare Profession of *Christianity*, but to get him to her House, beseeching him, and those that were with him, *if they judged her faithful to the Lord*, to come into her House, and abide there, *Acts 16. 15*. Neither were the Disciples, when they were sent forth to Preach, permitted by their Master to receive so much as Food from any but those that received their Message, *Luke 10. 8, 10, 11*. So that all along the *New Testament*, wheresoever there is mention

tion of Minister's Maintenance, it is with relation to them that own the Ministry.

But this the Priest doth by no means like, well knowing the loss that he and his Brethren would sustain, if none should be bound to maintain them, but such as own their Ministry; and therefore he uses all his endeavour to avoid the force of this Argument. He would put it by, first, by urging, pag. 56. that *according to the Quaker's Principles, the Christians of old were all immediately taught by inward Revelation; and if so (says he) what need any Gospel-Ministry at all? What need of outward Means? What need had they to have any Teachers of the Word? Or with what Equity could this Teacher require Maintenance of them, that had no occasion for his teaching at all?*

If the *Christians of Old* were all immediately taught by Inward Revelation, yet it doth not thereon follow, that there was no need of any Gospel Ministry at all, as he supposes. For if the *Christians of old* were all immediately taught by Inward Revelation; yet *a time there was when they were not so taught*, but were *unconverted* to the Faith of Christ. The Apostle Paul, in his Epistle to the *Ephesians*, Chap. 5. Ver. 8. tells them, *Ye are now Light in the Lord.* But withal he adds, *Ye were sometimes Darknes.* Now how came these *Ephesians* to be changed from Darknes to Light? Was it not by the means of a Gospel Ministry? Doth not the same Apostle, speaking of the Ministry committed to him, *Acts* 26. 16, 17, 18. say expressly that he was made a Minister, *to open the Eyes of the Gentiles, and to turn them from Darknes to Light, and from the Power of Satan unto God?* Thus the *Ephesians*, who were sometimes Darknes, came to be Light in the Lord, having their Eyes opened, and being by this Ministry turned from the Darknes to the Light. Nor was it thus with the *Ephesians* only, but with both *Jews* and *Gentiles* in general. The work of the Gospel Ministry was to turn both *Jews* and *Gentiles* from the Darknes and Unbelief of *Judaism* and *Gentilism* to the Light and Faith of Christ Jesus. Now, if after they were so turn'd from the Darknes to the Light, and from the Unbelief to the Faith, they were immediately taught by Inward Revelation; yet it cannot possibly be supposed they were so taught before they were so turned, while they were in the Darknes, and

in the Unbelief. So that there was need of that Ministry to turn them from Darkness to the Light, and from Unbelief to the Faith, in order to bring them to that Inward Revelation by which they might be taught. Hence it appears, that if what he asserts to be according to the *Quaker's* Principles, should be granted, viz. That the *Christians* of old were all immediately taught by Inward Revelation; yet his Inference from thence of *no need of a Gospel Ministry at all*, is false, since there was need of a Gospel Ministry to bring them to that State wherein they might be so taught. And though this work of gathering People out of the *Jewish* and *Heathenish* States to the *Christian* Faith, of turning them from the Darkness (in which they could not see) to the Light of the Gospel (by which they might see the Divine Mysteries of the heavenly Kingdom) was the first and chief Work of the Ministry; yet was it not the only End or Service to which that Ministry was appointed, and for which it was *indued with Power* from on High. For when Christ ascended up on High, and led Captivity Captive, he gave Gifts unto Men, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, Eph. 4. So that the Work of the Ministry was not only to bring to the Faith, but to build up the Saints in the Faith, whereunto they were brought by it: which twice in one Epistle the Apostle Paul affirms, 2 Cor. 10. 8. and 13. 10. And very serviceable to the Saints was the Ministry of that day, even to them who knew the Truth, and were established in it, them that had received the Anointing, had it abiding in them, and were taught by it, by exhorting them to keep to it, and to abide in it; by putting them frequently in Remembrance of their Duty, and stirring up their pure Minds thereto, in which they were helpers of the Saint's Joy. Here then the Priest is found in an Error, in inferring a Conclusion which doth not follow from his own Premises. For if it were granted him, that the *Christians* of old were all immediately taught by Inward Revelation; yet it doth not thence follow, that there was no need of any Gospel Ministry at all, since it is evident a Gospel Ministry was altogether needful, to gather them to the true Faith, and direct them to the Inward Teaching; and very useful and serviceable to confirm and

and *build up* in the Faith, even those who were come to the anointing in themselves, and were taught by it.

But seeing the Priest upon a false hope that he had gotten an advantage, adventures so far as to argue Equity, a thing rare to be found amongst them; and upon a wrong Conclusion asks, *With what Equity could this Teacher require Maintenance of them, that had no occasion for his Teaching at all?* I will assure both him and his Brethren (in the name of all my fellow *Quakers*, as he calls them, the meanest of which (that is truly such) I heartily embrace as my fellow) that the *Quakers*, as they have no good Opinion of his or his Brethren's Teaching, so they have no desire to be taught by them, nor have any occasion for their Teaching at all, being far better taught without them, And hereupon I ask him in his own words, *With what Equity he and his fellow Priests can require Maintenance of them, that have no occasion for their teaching at all?*

His second Shift, to avoid the force of those Texts which restrain the Minister's Maintenance to them that receive and own the Ministry, and to justify the Priest's Practice of extorting Tythes from those that are not taught by them, is an exact Parallel Case, as he calls it, which he thus brings in, pag. 57. Suppose a pious Man, says he, an hundred Years ago did endow a Free-School with 20 l. per annum, to be raised out of the Profits of a parcel of Ground, worth 200 l. per annum, (that is, the tenth part of the Profits) on Condition, that all the Boys in such a Town should be taught gratis. Now, suppose there be a Master legally invested in this School, resident at it, and ready to teach all the Boys of that Town, if they will come, it being the same trouble to him to teach 10 as 20, but it may be, not above 10 of 20 Boys within that Town will come to be taught, the rest are Truants, and do not come. If T. E. himself were the Heir or Tenant to this 200 l. per annum, would he think it just or reasonable to stop 10 l. of the 20 l. because half the Boys do not come to be taught. This, he says, is the very case between the present Clergy and the *Quakers*.

But he mistakes in this as well as the rest. His Parallel will not hold between the *Quakers* and the Boys; for the Boys in this case, whether they come to School or stay away, are not concerned in the Maintenance of the Master; but the *Quakers*, whether they hear the Priest, or stay away are concerned (more than they should be) in the

Maintenance of the Priest. The School-Master has *no advantage at all from the Boys, if they come to be taught, for he receives his stipend from another hand, without any dependance on the Boys.* And if the Boys come not to be taught, they suffer nothing, they lose nothing, for as they receive nothing, they pay nothing. But the case is far otherwise between the Priest and the *Quakers*: For the Priest comes for his Maintenance to the *Quakers*, and has his dependance on their Labour, and whether the *Quakers* come to hear or no, to be sure he makes them pay, that is, he tears away their Substance from them. See now the difference between the Boys and the *Quakers*; the Boys pay nothing, though they are taught, but the *Quakers* must pay, though they are not taught. The Boys are taught for nothing: the *Quakers* pay for nothing. Is this his *exact* Parallel, his *very* Case! If he would have made the Boy's Case Parallel with the *Quakers*, he should have supposed the Master's Stipend was to be raised out of the Boys Earnings, as the Priest's Maintenance is extorted out of the *Quakers* Labours; and then, if the Boys had found the Master as incapable of teaching Grammar, as the *Quakers* have found the Priests incapable of Preaching the Gospel; or if the Boys had found the Master had taught false Latin, as the *Quakers* have found by sad experience, the Priests have taught false Doctrine, I think the Boys would have been much more commendable for seeking out an abler Teacher, then the Master could have been excusable for taking away the Poor Boys Money, when he neither did, nor could do them any good. I might here shew the disparity and unaptness of his Comparison in many other particulars also, both as to the Donation, the certainty of Stipend, &c. But this which is said, will, I doubt not, sufficiently manifest, that instead of shewing the fallacy of my arguing (which by this Parallel he undertook to do) he hath but shewed his own weakness.

§. 4. In his 10th Section, pag. 58. He charges me thus, T. E's. second device to take off his former Grant of a general Maintenance establish'd by Divine Authority, is pag. 286. That Christ hath expressly set down what this Gospel Maintenance is, viz. only Meat and Drink, Matt. 10. 10. Luke 10. 6, 7, 8. 1 Cor. 9. 4. Upon which he thus comments. Truly this seems some-what strange, says he, that T. E. should first say, Divine

Divine Authority hath only establish'd a Maintenance in general; and in the next page but one, affirm, That the same Authority had particularly exprest what this Maintenance must be. If (says he) Christ have allotted the particular Maintenance, then he hath not left it to generals; if he have established it only in general, then hath he not exprest the Particulars. One of these (adds he) must be false, for indeed there is a manifest contradiction.

In his Parallel but now I noted him of *Weakness*, but here I cannot excuse him from *Wickedness*, in thrusting in words *as mine*, which he certainly knows are *not mine*, that he might thereby pervert my meaning. *Disingenuity* is too mild a word to exprest such dealing as this is by; this is plain *dishonesty*. Truly, says he, *this seems somewhat strange, that T. E. should first say, Divine Authority had only establish'd a Maintenance in general, and in the next page but one, affirm, that the same Authority hath particularly expressed what this Maintenance must be.* Here he affirms, that in one page I say, *Divine Authority had only established a Maintenance in general, and that in the next page but one, I affirm, the same Authority hath particularly expressed what this Maintenance must be; where the words [only] in the first place, and [particularly] in the second, are not my words, but his own, thrust in on purpose to abuse me, and render my Sayings absurd and contradictory.* In the first of those places, pag. 284. he refers to, my words are plainly thus. *That a Maintenance in general to the Ministers of the Gospel, is Just, Reasonable, and established by a Divine Authority, I grant.* Here's no such word as *[only]* and yet he affirms, that I here say, *Divine Authority had only established a Maintenance in general.* In the other place, pag. 286. My words are, *But what this Gospel Maintenance is, is expressly set down by Christ himself.* Here's not the word *[particularly]* and yet he says, *I here affirm, That the same Authority hath particularly expressed what this Maintenance is.* And the better to perswade the Reader that I had so written as he reports me, when he first repeats my Saying, that Christ hath expressly set down what this Maintenance is, he adds, in the same Character [*viz. only Meat and Drink*] as if he had taken these words also out of my Book together with the other; and then says, *Truly, this seems somewhat strange. Doth it so? more shame for him*

that made it seem so: Truly it would seem the more strange to me also, that he should deal so unjustly by me, had he not served me in the like manner *more than once* before. Nor can it be supposed this happened by chance, since he insists deliberately on it, and argues from it. For he says, *If Christ have allotted the particular Maintenance, then he hath not left it to Generals; if he have established it only in general, then he hath not expressed the Particulars.* And he improves his Argument to this conclusion, *One of these must be false, for indeed there is a manifest Contradiction.* But does he not know which of them is false? I will tell him then, 'Tis that which he has falsified, to make the Contradiction. But till he had thus corrupted them, there was neither falshood nor contradiction in them, nor any thing else that might seem strange. For, if the first part had been a *Position*, as it was but a *Concession*, yet I hope it had been no Contradiction to say, first, That a Maintenance in general is established by a Divine Authority; and afterwards, That Christ hath expressly set down what this Maintenance is.

But he goes on upon this wilful mistake, that I say, The Maintenance is only Meat and Drink. And having first bestowed his usual *Livery of Folly* upon me, he yields, pag. 60. that in those Texts which I cited out of St. *Matthew* and St. *Luke*, the Maintenance set down is Meat and Drink, *When the Apostles* (says he) *went to the prejudiced and unbelieving Jews, with the first news of the Gospel, Meat and Drink was as much as they could expect; and Christ bids them to take that and be contented.* But this, he says, was upon a particular occasion, and to apply these Rules to all Ministers, or to the general Commission he gave them afterwards, is the most ridiculous and absurd thing imaginable.

Though the Disciples were then sent but into the Cities of *Judea*, yet the Service they went upon was the same then as after, *viz.* Preaching the Gospel. And if the *Jews*, amongst whom they then went, were prejudiced and unbelieving, both *Jews* and *Gentiles*, amongst whom they went afterwards, were prejudiced and unbelieving also. So that to urge this as a reason why Meat and Drink was as much as they could expect, and therefore that they were to take that and be contented, is weak arguing; for it supposes they were to be content with that, *because they could get no more*, whereas they were not to take

take so much as that, unless it were freely given, and by them that were worthy; he who opened the Hearts of any to give that, could have enlarged their Hearts to give much more, had he pleased. But if to apply the Maintenance in these places exprest, to the general Commission given afterward be absurd (as he says) where shall we find any other Maintenance to apply to that Commission, since he that gave the Commission mentions no other Maintenance but this?

But he says, pag. 60. *When Christ bids his Apostles to take Meat and Drink, and be content, he doth no where forbid them to receive more, if good Men freely gave it to them.*

I do not say he did. But the Question is not what freedom they might use in receiving what good Men freely gave them: But what was due unto them for their Service, and what they might justly expect. Which, although my injurious Opponent would in my Name limit to Meat and Drink only; yet as I used not those terms [*Only Meat and Drink*] so neither do I think the intent of our Saviour was to tie up his Ministers to Meat and Drink only, in the strict and literal Sense of the words, but by the Phrase of *eating and drinking*, to intimate the necessary Conveniencies of Life. And so the Apostle Paul seems to understand it, when speaking of Maintenance, with reference to these Texts, as his Phrase gives Ground to believe, he says, *Have we not power to eat and to drink*, 1 Cor. 9. 4. and in another place, *Having Food and Rayment let us be therewith content*, 1 Tim. 6. 8. Which Phrase [*Food and Rayment*] is commonly understood to express the necessities of Man's Life. What therefore he urges hereupon (*viz. that If Christ had determined Meat and Drink for the ONLY Gospel-Maintenance, then the Apostles had been great Sinners in receiving the Price of Possessions sold and dedicated, and that they must have returned them back again, as must also St. Paul have done the Wages he took of other Churches, and those liberal Presents he received from the Philippians*) is all grounded on a mistake that I restrain the Gospel-Maintenance to Meat and Drink only, as if it were not lawful for a Gospel-Minister to receive any thing but Meat and Drink only, though never so freely offered by such as receive his Ministry, and reap the benefit of it. Whereas he that shall impartially read what I have there written, and not strain my words to a Con-

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struction, which the scope and drift of them cannot fairly bear, may clearly see, that I do not strictly tie the Maintenance to Meat and Drink *only*, since I there quote and apply the words of the Apostle, *Having Food and Rayment (which is more than Meat and Drink only) let us therewith be content.* Besides, the scope of my Argument in that place was not to shew what *freedom* a Gospel-Minister may have, or how far it may become him *to use* that liberty, in receiving what is *freely* and voluntarily given by *those that own* and embrace his Message: but what he may justly look for, and expect to receive *as his Right*, and *from whom*. Now we know there is a great difference between expecting or looking for a thing as a *just due*, and receiving or accepting a thing as a *free Gift* or Benevolence: Which distinction the Priest not observing, hath argued thus loosely and at random, urging the *free Gifts* and *voluntary Presents*, made to the Apostle by some Churches whom he had Planted, Watered, and bestowed *much of his labour* upon, as Examples and Presidents for himself and his Brethren of the Clergy to demand, require, *exact*, extort and *by force* take from People now their Goods and Substance, not only *against the Owner's Will*, but even from such as they have neither Planted, Watered, nor Laboured for; such *as receive not, nor own* their Ministry.

Here the other Priest in his Vindication, pag. 301. hath a particular Crotchet, from my saying; What this Gospel Maintenance is, is expressly set down by Christ himself, when he said to his Disciples, *Eat such things as are set before you. Eat and Drink such things as they give*, &c. he infers, *According to this Rule, Tythes are a Gospel Maintenance, which have been expressly set before us, expressly given us.* A pretty quirk! Because those things which were *freely*, chearfully and *without any constraint*, set before the Apostles, or given to them, were the proper maintenance appointed for them; therefore Tythes, which poor men, *full sore against their Wills* (as well as beyond their Abilities) are *compelled*, by the three Corded Whip of *treble damages*, to set out for the Priests, is a Gospel-maintenance also. Is it not a sign they have an ill cause to manage, who are fain to make use of such pitiful shifts as these? But if he can satisfy himself that Tythes are a Gospel-maintenance because set before them (although they who so set them are

constrained thereto) yet what will he say to the case of those others, who preferring their *Christian freedom* before outward Liberty, and an *undefiled Conscience* before all worldly Priviledges and Advantages, cannot by any Terrors be induced to set the Tythes before the Priests, or give it to them (as well knowing, that *neither are those Priests the Ministers of Christ, nor Tythes a Gospel-maintenance*) but for their faithful Testimony against them, have their Bodies shut up in *nasty Holes* and *stinking Dungeons*, and their Goods made Havock of by the Priest's means, and forcibly taken from them? Will he call this a Gospel-maintenance also? *Such a Maintenance may please such a Ministry*; but they who know the Gospel, understand better, and cannot be so deluded. But the Priest adds, That *if Tythes were not Melchizedec's due before such time as Abraham gave him them; yet when they were so given him, they were without all dispute, which* (says he) *will sufficiently make good our Title to Tythes* (could we lay no other claim unto them) *wherefore it was* (says he) *that I said before, That if they were not due by a divine Appointment, yet are they now due by a voluntary dedication of them.*

That those Tythes which *Abraham gave Melchizedec*, were *Melchizedec's* after *Abraham* had given him them, is indeed without dispute; but for the Priest thence to infer, That that will sufficiently make good their claim to Tythes, is an absurd and very irrational Inference. Tho' that Gift of *Abraham's* did intitle *Melchizedec* to the things thereby given; yet it did not entitle him to *anything else*, either from *Abraham* or *any other Person*. So that if the Priest had any right to claim from *Melchizedec*, yet could he not thereby extend his claim any further than to *those particular Spoils* which *Abraham* gave *Melchizedec*. For if *Melchizedec* himself could not by vertue of that Gift claim anything else, much less then can any other. And though the Priest finding *Ethelwolf's* Donation not so credible as he hoped it would have been, would now make as if in his former words, *Confer. pag. 146.* [viz. That if Tythes were not due by a divine Appointment, they are now due by a voluntary dedication of them] he had reference to this Gift of *Abraham's*, yet is it but a meer shift and evasion: For it is manifest, that by the Civil Powers and Nursing Fathers of the Church, he had direct relation to *Ethelwolf* and others, who lived near his time. But Men,

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who account their Tongues their own, will take the liberty to say any thing.

§. 5. In his 11th Section, he undertakes to shew, *That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers; and that they may be proved also out of the New Testament to be due Jure divino*, pag. 61.

This indeed is somewhat to the purpose. If he prove this, the Controversie is ended. But if he has no better Evidence to prove Tythes due *jure divino* under the Gospel, than he has offered to prove them so due before the Levitical Law, he will fall very much short of his Undertaking. Let us see however what he has to offer in this place, where his greatest strength may be expected.

His first *medium*, to prove that our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers, is this, *That there is no Repeal of Tythes in all the New-Testament*.

This is no more than he hath said before *over and over*, and which I have already discovered the weakness and emptiness of, having plainly shewed, that there was no necessity of an *express* Repeal of Tythes by name, either in relation to the Claim made to them from a pretended Right before the Law, that pretended Right not being grounded upon an *express* Command; or with respect to the Assignment of them to the *Levitical* Priesthood by the *Levitical* Law, that Assignment being but *temporary*, and limited to the continuance of that Priesthood, made (as this Priest says expressly, pag. 51.) *to the Priests for the time being*; and so to expire in course with that Priesthood. And yet, to put the matter out of all doubt, that Tythes are ended with that Priesthood, where the Apostle mentions the change of the Priesthood, in the very same place he affirms, that *the Law is changed also*, which he argues as a necessary Inference from the change of the Priesthood. *For the Priesthood being changed* (says he, Heb. 7. 12.) *there is made of necessity a change also of the Law*. And that he speaks there with relation to the Law of Tythes, as well as the other parts of the *Levitical* Law, is most clear from Ver. 5. where he saith, *And verily, they that are of the Sons of Levi, who receive the Office of the Priesthood, have a Command-*

mandment to take the Tythes of the People according to the Law, &c. But now, the Sons of *Levi* being discharged from the Office of the Priesthood, and that Priesthood, which stood in that Tribe of *Levi*, being changed, that Law also is changed, according to which, those Sons of *Levi*, who executed the Office of that Priesthood, had a Commandment to take Tythes of the People. I appeal to every judicious Reader, whether this be not the free and natural sense of the Apostle's Words. And may not this be called, *A Repeal of Tythes*? Then neither may the other be called a Repeal of the Priesthood: For neither here, nor elsewhere, that I remember, is it said in so many Syllables, *The Priesthood is repealed*. Yet as there is enough said here, to warrant a Conclusion, that *the Priesthood is ended*, though the word [*Repeal*] be not used; so is there in like manner enough said here, to warrant a Conclusion that *Tythes are ended* also, though the word [*Repeal*] is not used.

He adds under this Head, That *Our Saviour did not revoke Tythes, so far as they were Moral, and a necessary provision for his Ministers; so far as they were founded on the Law of Nature, and Primitive Revelation, and grounded on an eternal Reason*, pag. 62.

All this is but a new begging of the old Question. I deny that Tythes were *Moral*, founded on the Law of Nature, or grounded on an *eternal Reason*. This is true of Maintenance in general, but it is not true of the *Modes* and *Circumstances* of Maintenance, whereof Tythes is one. For Tythe (as I have said before) is a *mode* or way of raising Maintenance, a *Circumstance* of the quantity or proportion of Maintenance. And though it be a dictate of the Law of Nature and eternal Reason that there should be a Maintenance, that *the Labourer should be rewarded*; yet doth not the Law of Nature prescribe the *certain quantity* or proportion of Maintenance, nor the *way* or *means* by which it must be raised. These depend not on an eternal, but on a *temporal Reason, variable* according to the diversity of times, places and occasions.

He adds further, *If Tythes had been the only thing of this kind to be abolished, it seems necessary there should have been an express Revocation of them, which we are sure there is not; and therefore expressa nocent, non expressa non nocent.*

Tythes were not the *only* thing of this kind to be abolished: for *all the other Ceremonies* of the Law were abolished as well as Tythes; and yet, as necessary as it seems to him, he shall not find an *express* Revocation of the *one half* of them. Will he thence infer that they are not all revoked, or that those remain still in force, of which there is not an *express* Revocation? He understands better I hope: But if he will admit *other Ceremonies* of the Law to be abolished, notwithstanding there appears no *express* Revocation of them, he cannot with Reason insist that Tythes are therefore not abolished, because no *express* Revocation of them appears. But how strangely *partial* is he, and *misguided* by a *selfish* Interest, who would have Tythes due *without an express Command*, but will not allow them to be ended without an *express* Revocation? His Rule, *expressa nocent non expressa non nocent*, is so far from confirming him, that it utterly overthrows his Cause, and raises the conjectural and suppository Foundation of a Right to Tythes before the Law. For there's his *Non expressa* (things not *expressed*) which do not at all hurt me, nor help him. And for his *expressa nocent*, I have already found him enough *expressed*, even in point of Repeal and Revocation, in those words of the Apostle Paul [The Priesthood being changed, there is made of necessity a change also of the Law] *Heb. 7. 12.*

He concludes this first part of his proof thus. *We may reasonably believe, That Jesus intended they should remain of Divine Right as they had been reputed always before.*

Is this *cogent*? Nay, is it indeed *urgent* or *persuasive*? How does he prove that Tythes had *always before* been reputed of Divine Right? Without *begging the Question* he can do nothing. But why should we reasonably believe Jesus intended Tythes should remain of Divine Right, because *he took away the Law*, by which they were due, and the Priesthood to which they were due? Were these Arguments of his Intention that Tythes should remain! With much more reason may we believe that Jesus intended *they should not remain*, seeing he (who knew as well as this Priest, that the *Assignment* of them was made but to the Priests for the time being; and that therefore, without a new Institution, they would be void in course at the Dissolution of that Priesthood) did not think fit, either by himself or his

his Apostles, to give so much as an *intimation*, either by word or practice, that *Tythes* should remain for the Maintenance of Gospel Ministers. Had Christ intended a continuance of Tythes, it is not to be doubted but he would have signified his Intention. But seeing *no such things is exprest*, the Priest must remember his own *Axiom* [*non expressa non nocent*, i. e. things not exprest, do not hurt] and be content.

§. 6. Thus I have gone through the several parts of his *first Medium*, in which there is *no strength at all* to prove his Position, that our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers. I come now to his second, which runs thus; *But this is not all, for there are positive Laws which do fairly intimate, that Tythes were to be the Maintenance of the Gospel Ministers, when the Church was settled*, pag. 62.

'Twas well what he said before was not all, for if it had, he had as good have said nothing. And truly, I somewhat Question whether what he says now will be much more to the purpose. There are *positive Laws*, he says, which do fairly intimate, &c.

Are Intimations the proper Results of positive Laws? If the Laws are *positive*, methinks they should declare *positive* not only *hint* things by *intimation*. But waving that, (and his other less positive Proofs, such as our Saviour's affirming, Tythes ought to be paid, in the Time of the Law, when all Men grant they were due, &c. Which, he says, plead only a probability, and which I deny to plead so much as a probability) I hasten after him to those two plain places (as he calls them) which I take to be the *positive Laws* mentioned before, which, he says, do fairly intimate, that Tythes were to be the Maintenance of the Gospel Ministers, when the Church was settled. The *first* of these two plain places, is *That* (he says) of St. Paul, 1 Cor. 9. 14. affirming, *That like as the Jewish Priests and Levites lived of the Tythes and Oblations under the Law, even so there was a special Ordinance of Christ, that they who preach the Gospel, should live of the Gospel; that is*, says he, *of those good things which should be dedicated and offered in gratitude for the Gospel*, pag. 63.

How hard is this poor Man put to it, to piece up something that might look a little like a proof. This is at least the *third* time, that he has been driven to his [*Even so*] and yet he is *even* at a loss still. For, supposing the Particle *οὕτω* to be necessarily rendred [*Even so*] as it is, what can be thence inferred, that Gospel Ministers should live of the Gospel, *Even so*, as the *Jewish Priests* and *Levites* lived of the Tythes and Oblations under the Law? What, *just as they lived, exactly after the same manner*? Why then the Ministers of the Gospel should *not have the Tythes*, but the Tythes of the Tythes, that is, but the *hundredth part*; for *even so* the *Jewish Priests* had, the *Levites* had the Tythes, and paid this *hundredth part*, or Tythe of Tythe to the Priests, and the rest of the Priest's Maintenance was made up by Oblations. So that if the Priests now, will needs, as Gospel Ministers be maintained, and live *even just so* as the *Jewish Priests* lived, they must introduce the *Jewish Oblations* again, the *Burnt-Offerings* and *Bloody-Sacrifices*, as in the time of the Law, and so *deny the one Offering*, and become *Debtors to the whole Law*. This looks strangely; and yet I see not how it can be avoided, if they will strain the Particle [*Even*] to an *exact parity* of Maintenance between *Jewish Priests* and Gospel Ministers, and if they do not strain it to such a parity, they cannot *squeeze* Tythes out of it; for then they that preach the Gospel, may *live of the Gospel*, as well as the *Jewish Priests* and *Levites* lived of the things of the Temple, and of the Altar, and yet not by *Tythes*. And indeed, notwithstanding his [*Even so*] that he says to explain what it is to live of the Gospel, *that is* (says he) *of those things which should be dedicated and offered in gratitude for the Gospel*, is far enough from proving it must be Tythe: For this shews the Maintenance was to be what Believers were willing *freely to give*, which might as well be a Sixth, or a Twelfth, a Fifth, or a Fifteenth part, as a Tenth, according as their Ability would permit, or the occasion should require. And if it were in the Donor's Choice what part to give, that leaves no place for a Divine Right to Tythes. Thus then we see this *first* of his *plain places*, and *positive Laws*, is so far from affording a *positive proof*, that Tythes were to be the Maintenance of the Gospel Ministers, that it doth not so much as *fairly intimate* it.

But to help out the matter, he adds, pag. 64. That *the blessed Jesus, who ordained this, did incline the Hearts of pious Christians to dedicate Tythes and other Oblations made in gratitude for the Gospel.*

This I shall have occasion to take further notice of, when I shall come anon to examine his Dedications, Donations and Charters. In this place let it suffice, that what he takes for granted, *I deny*, and expect proof of. The World is not ignorant what heaps of Oblations and Dedications have been made, under pretence of gratitude for the Gospel, by many, whose Hearts the Blessed Jesus did never incline thereto.

I come now to his second *plain place or positive Law*, as he calls it, which he thus brings in, *Lest any should say, This Text supposes something will be given, but doth not enjoyn the Christians to give, we have another Law directed to the People, containing both their Duty, and the Minister's Right, Gal. 6. 6. Let him that is taught in the word communicate unto him that teacheth in all good things.*

His former Text, he says, supposes something will be given, and this enjoyns something shall be given, but neither one nor t'other expresses *what part*. What proof then can either of these places afford, that Tythes, or the *tenth part*, was to be the Maintenance of the Gospel Ministers, and that our Lord Jesus and his Apostles, have sufficiently established Tythes for the Maintenance of the Gospel Ministers, when as neither of these places mention Tythes or any certain quantity? He that is taught in the word is to communicate unto him that teacheth in all good things. That he doth as really, though not so largely, who giveth but an hundreth part, as he that giveth a tenth. And on the other hand, if he that is to be the receiver may take the liberty of fixing the quantity, he may, if he please, make it a *third part* or a *half*, as well as a tenth. We see then no certain Conclusion can be drawn from these Texts as to the proportion or quantity of Maintenance, that being left wholly free, and at the disposal of the Giver. Consequently Tythes, which are a certain quantity, cannot be proved by these Scriptures to be established by our Lord Jesus and his Apostles for the Maintenance of the Gospel Ministers. Thus these two plain places and positive Laws (as the Priest calls them) are plain and positive enough against him and

his Brethren, to prove, that they ought not to exact Maintenance from those that deny their Ministry: but will not prove what he would have, viz. Tythes for the Gospel Maintenance, either positively, or by fair intimation.

To back his insufficient Proofs, he runs over again his overworn Stories of the Antiquity of the tenth part, how it was made known by God to be his part by Revelation, and learn'd by the Heathens by Primitive Tradition, and much more of the same Rank. In all which, his Conclusions are no more forcible than that in all reason it ought to be that part; and there is no reason to doubt, but that this is the share or portion of Gospel Ministers, pag. 66.

But this being so groundless, and having been so often answered, I think it not worth my while to stay upon; but proceed to an Objection he makes, pag. 67. There is (says he) but one Objection against this, viz. That Tythes are not mentioned in the Gospel or Epistles to be the very part.

If there were no other Objection but this, yet this is such an one as he can never be able to remove. A grand Objection indeed, strongly inforced against himself by the Maxim urged by himself, (pag. 62.) *Non expressa non nocent*, Those things which are not exprest, do not hurt. This shuts out all his Conjectures, and Suppositions, and restrains him closely to what is exprest. But seeing (by his own confession, pag. 67.) Tythes are not exprest, not mentioned in the *New Testament* to be the Gospel-Maintenance, how rash and over-confident was he in the entrance of his 11th Section to assert (pag. 61.) That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the *Gospel-Ministers*, and that they may be proved also out of the *New Testament* to be due, *jure divino*? Will he undertake to prove that out of the *New Testament*, which he confesses is not mentioned in the *New Testament*, and yet at the same time tell us, *Non expressa non nocent*? What Man of Reason, Modesty or Name would not be ashamed of this! But besides this which he hath brought, there are other Objections against Tythes being the Maintenance of Gospel-Ministers, namely, That Tythes, or a tenth part is a Ceremony, Mode, or Circumstance of Maintenance, and as such, was a part of the *Ceremonial Law*, which being abrogated by Christ, was not fit to be received amongst Christians; That a Main-

Maintenance by Tythes, or any other certain, fixed and determinate quantity, is not agreeable with the Nature of the *Gospel*, which as it self is *free*, so ought the Maintenance also to be; this being one of the Believers *Privileges* under the *Gospel*: The *Law* was a State of *Bondage*; the *Gospel* is a State of *Liberty*. The *Law* represented the condition of *Servants*; the *Gospel* that of *Sons*. The *Law* treated those that were under it, as Children in *Nonage* under Tutors and Governours; the *Gospel* treats them that receive it, as Men arrived to an *adult* Age. Besides, under the *Gospel*, Tythes are not an *equal* way of Maintenance, in respect either of the *Giver*, or of the *Receiver*, or of the *Service*.

Many other Objections might also be urged against Tythes being a *Gospel Maintenance*, but these may serve to convince the Priest, that he was *too hasty* in concluding there is but *this one* Objection which he has brought. But leaving these, at least at present, let us see how he attempts to remove that one Objection which himself has urged, *viz.* That Tythes are not mentioned in the *Gospel* or *Epistles* to be the very part. To this, says he, I reply, *There are very good Reasons why Tythes are not mentioned in the New Testament, by Name*; His first reason is, *To avoid all occasion of Scandal to the Jews, whose Priests were then in Possession of them.*

There is no weight at all in this Reason; for we see that in that very Epistle which was written to the *Hebrews* or *Jews* themselves, the Apostle tells them expressly (and argues it forcibly and undeniably) that the *Jewish Priesthood*, and the *Law* by which they took Tythes, together with that *Covenant*, and the whole *Jewish Polity*, were abrogated and ended by Christ. And he that had written all this so *Plain*, so *Full*, so *Home*, needed he avoid mentioning Tythes as a *Gospel-Maintenance*, for fear of giving Offence to the *Jews*? What can be more irrational? What could have been said more Offensive to the *Jews* than he in that Epistle writ? Besides, whatsoever was written by the Evangelists or Apostles, whether it were Historical or Epistolary, it was written for, and dedicated to the Believers in Christ Jesus; not to Unconverted *Jews*, but to those who were turned from *Judaism* to the *Christian Faith*; which whosoever truly was, must

needs be brought from off the *Jewish* Priests, and see the end of that *Priesthood*, by the Springing up of a new one. It cannot then with Reason be supposed, that they who believed the *Jewish* Priesthood ended, and consequently that Tythes were no longer due unto it, would in zeal to that Priesthood have taken Offence at the mentioning of Tythes for a Gospel-Maintenance, or that the holy Penmen did for that reason omit the mention of them. But further, If it might with any shew of Reason be allowed, that in not mentioning Tythes as a Gospel-Maintenance, Regard was had to the *Jews*: Yet what Relation at all could this Reason have to the *Gentiles*, unto whom the far greater part of the Epistles were written? Will he suppose the *Gentiles* would have been offended at the transferring of Tythes from the *Jewish* Priests to the Gospel-Ministers? That indeed may well be supposed; but not upon the Score on which he grounds his Reason. They might justly indeed have been scandaliz'd, had the *Jewish Ceremonial Maintenance* by Tythes been introduced among *Christians*; but not out of any Love or Zeal for the *Jewish* Priests, of whom they had not so great esteem, and to whom they bear not so much good Will. Neither is this all, but the emptiness and lightness of this Reason will more fully yet appear to him that shall consider, that some of the Apostles lived to see the *Jewish* Priests *actually dispossess'd* of Tythes, and that Nation dispersed and scattered, the Synagogue not only *dead*, but *buried*, and the whole *Jewish* Polity *destroyed*, and yet after all this, *no Claim* put in to Tythes, *no Extortion* to pay them, *no Mention* of them as a Gospel Maintenance. If therefore one should suppose the Apostles forbore to claim Tythes as the Gospel Maintenance, while the *Jewish Priests* were possess'd of them, and that Polity had yet some shew of standing, in *condescension to the Jews*, and to avoid all occasion of Scandal to them; yet surely he must abandon all Reason, and utterly renounce his Understanding, that can believe they forbore upon this Reason to claim Tythes *afterwards* also, when they had seen the *Temple rased to the Ground*, the *Jewish Priests* *actually dispossessed*, and that whole Polity *totally subverted*. If Tythes had been intended for the Gospel Minister's Maintenance, and in tenderness to the *Jews*, (as he fancies) had been *suffered a while to run in their*

old Channel, till the whole Jewish Polity had been destroyed, yet what shew of Reason can be given, why those Apostles that lived to see the whole Jewish Polity destroyed, did not then turn Tythes into their New and proper Channel, and expressly declare, That Tythes were the Maintenance established by Christ for the Gospel Ministers?

His second Reason why Tythes are not mentioned in the *New Testament* to be the Maintenance of Gospel Ministers is this, *There was not any need for Jesus to make any new Law for Tythes, since they were sufficiently declared to be due to God before, by Revelation, and Example, by Reason, and God's own Choice; by the Grounds on which they were given, and the ends for which they were employed, pag. 68.*

If his Particle [*before*] refers to his *second* Period, the time of the *Levitical Law*, he then speaks to *no purpose at all*, that Law being *ended*, and any Title thereby *disclaim'd* by the present Clergy. And if it relate to his *first* Period, the time *before* the *Levitical Law*, I have then already refuted this Reason of his *over and over*; and doubtless were he not at a great strait, he would not thus *nauseat* his Reader with *Tautologies*. That Tythes were due to God before the *Levitical Law*, and sufficiently declared so to be by Revelation, Example, Reason, &c. he has *beg'd* a Concession of, *beyond all degrees of Modesty*, but not offer'd *one* solid Reason to prove. Of the Ground on which they were given, and the end for which they were employed before the Law, there is nothing *express*, and he knows who said, *Non expressa non nocent, i. e.* Things not *express*, hurt not.

His third Reason why Tythes are not mentioned in the *New Testament* to be the Maintenance of Gospel Ministers, is, *Because the Devotion of the Christians in those days was so great, that they gave more than a tenth freely, Selling all and following Christ, and bestowing on the Apostles more than they were in a condition to receive, pag. 69.*

That the *Christians* in those days gave more than a tenth, is *more than he can prove*. For though some of them sold their Possessions, and laid the price thereof at the Apostle's Feet, yet was not that *given* to the Apostles for their proper use, but *deposited* as in a common Stock or Treasury, for the common Supply and Maintenance of *them all*, while they lived together in that Community, which was

not long. But what part soever it was that they gave, it is enough for my purpose that it was a *Gift*, a *free Gift*. And if our Lord Jesus did not think fit to make any new determination of the tenth part by Name, pag. 69. after that the old determination thereof under the Law was determined and ended by his Death; but committed his Ministers to the *Christian's Devotion* for Maintenance, how comes this Priest so confidently to affirm, pag. 61. That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers? How strangely doth he contradict himself herein, when in one place he is positive that our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers, pag. 61. in the other as expresse, That our Lord and his Apostles did not make a new determination of the tenth part by Name, p. 69. and urges Reasons to prove that they neither did nor needed make any new Law for Tythes; as first, *The great Devotion of Christians in those days*, pag. 69. Secondly, *The expectation our Lord Jesus might have, that the joyful Message of his Gospel should be so thankfully received, that those to whom it was sent, should do as much freely to the gratifying his Messengers, as the servile Jews did by the compulsion of a positive Law*, pag. 70. Thirdly, *The fore-sight our Lord Jesus had, that his Grace would open the Hearts of Kings and Princes, and other devout Persons to give more than a tenth part of their good things, to those in his Name, and for his sake, who were sent to Preach the Gospel*. Fourthly, *That since such times were coming, our Lord might probably on purpose decline determining the proportion too expressly, that Christians might have the opportunity of a voluntary Charity*. Fifthly, *That this was more agreeable to the freedom and ingenuity of Sons, which Christians are compared to*. Sixthly, *That positive Laws were likely to be made, when the decays of Piety and Charity did require them*, pag. 71. These are the Reasons he offers for proof, that our Lord Jesus and his Apostles did not make a new determination of the tenth part by name, and that in the very same Section, wherein he so confidently affirmed, That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers. If they have established Tythes, they have then established a tenth part by name; for Tythes are denominated, or take their Name, from the number

Tenth. (Decima a decimo) But that neither Christ nor his Apostles have established a tenth part by Name, and consequently have not established Tythes for the Maintenance of the Gospel Ministers, the Reasons before recited, which the Priest himself hath given, do plainly enough prove. For, besides, the great and prompt Devotion of Christians in those days, our Lord Jesus (he says) might expect that the joyful Message of his Gospel should be so thankfully received, that those to whom it was sent should do as much freely to the gratifying his Messengers, as the servile Jews did by the compulsion of a positive Law.

So then it seems our Lord Jesus did not think fit to compel Christians by a positive Law to pay Tythes, but left the gratifying his Messengers to that freedom, which he foresaw his Grace would open their Hearts to: for to maintain Christ's Ministers by the compulsion of a positive Law, was (as the Priest rightly observes) suitable to the servile state of the Jews, which Christians, who are compared to Sons, ought not to be subjected to, but left to the exercise of a voluntary Charity, which is more agreeable to the freedom and ingenuity of Sons. Therefore he says, *Since such times were coming, our Lord might probably on purpose decline determining the proportion too expressly.* In all which, he hath notably argued against himself, and sufficiently proved, that the Maintenance of the Gospel Ministry ought to be by free Gift, voluntary Charity, uncompelled, that the compulsion of positive Law in this case, is a Badge of Jewish Servility, not agreeable to the Christian State, which stands in, and acts from the freedom and ingenuity of Sons, and that therefore our Lord Jesus and his Apostles did not make any new Law for Tythes, did not make any new determination of a tenth part by name, and that our Lord might probably on purpose decline determining the proportion too expressly. But what now is become of his first Assertion, That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers? Did Christ establish Tythes, and yet on purpose decline determining the proportion expressly? Is not Tythe, or a tenth part an express determination of the proportion? What manifest contradiction has this over-hasty Man run himself into! Again, if (as he says, pag. 68.) There was no need for Jesus to make any new Law for Tythes,

If our Lord and his Apostles did not make a *new determination* of a tenth part by name, pag. 69. If our Lord might probably on purpose decline *determining the proportion* too expressly, that *Christians* might have the opportunity of a *voluntary* Charity, pag. 70. If he expected they to who his Gospel was sent, should do as much *freely* to the gratifying his Messengers, as the servile *Jews* did by the compulsion of a positive Law. And if this *free, gratuitous* and *voluntary* Charity was more agreeable to the *freedom* and *ingenuity* of Sons, which *Christians* are compared to, than the *servile compulsion* of a positive Law. And if positive Laws were likely to be made when the decays of Piety and Charity did require them, pag. 71. which could not be in the Apostles days, when the *devotion* of *Christians* was so great, that they gave (as the Priest says, *more than a tenth* freely, and bestowed on the Apostles *more than they were* in a condition to receive, pag. 69. I say, if all this may serve to prove, that our Lord Jesus and his Apostles left the Maintenance of the Gospel Ministers to the *free and voluntary Charity* of *Christians*, foreseeing that his Grace would *open their Hearts* thereto, pag. 70. and therefore made no positive Law to *compel* them to the *Jewish Servility* of paying Tythes, what then becomes of those *positive* Laws he speaks of, pag. 62. which he says do *fairly intimate*, that Tythes were to be the Maintenance of the Gospel Ministers, when the Church was settled? Is there any thing in this but contradiction and confusion?

He has yet one Reason more, why Tythes are not mentioned in the *New Testament* to be the Maintenance of the Gospel Ministers, and that is, That *the State of the Church in those days was such, that Believers, though they were willing, could not have opportunity to pay Tythes regularly; nor could the Gospel Ministers receive them*, pag. 71.

Had he assigned this for a *general* Reason, why Tythes should not be paid at all under the Gospel, he had said something to the purpose. But in restraining his Reason to the State of the Church in those days only, he falls short. Besides, how knows he that Believers then were *willing* to have paid, and Gospel Ministers to have received Tythes, had opportunity served? I believe the contrary, and have many Reasons inducing me thereunto; but

but since he affirms it, let him prove it. However, if Tythes (as he dreams) were to be the Maintenance of the Gospel Ministers, when the Church was settled, the want of opportunity for the paying and receiving them regularly at that instant, could be no good Reason why they were wholly passed over in silence, and no mention made of them to that purpose in all the *New Testament*, unless he would suppose, that all that was mentioned in the *New Testament* had Relation to the then present State of the Church, and nothing to the future. But if some things relating to the future State of the Church are mentioned in the *New Testament*, then surely so might Tythes have been also, had they been intended for a Gospel Ministry's Maintenance, when the Church was settled.

He adds, *That as it was no prejudice to the Jewish Priests, that there was little or no Tythes paid, during their Fore-Fathers wandring in the Wilderness; no more is it to us, that they were not paid regularly in the Times of Persecution*, pag. 71.

That could be no prejudice to the *Jewish Priests*, because Tythes were not due to them, or required to be paid, till their wandring in the Wilderness was over, and they settled in the Land of *Canaan*; and an express Command there was for the Payment of Tythes to them when they were so settled. But these Priests can produce no Command for the Payment of Tythes to them either *before* the Times of Persecution, *in* those Times, nor *after* them. It is not then a non-payment of Tythes regularly in the Times of Persecution that prejudices these Priests: but that which prejudices, their Claim is, *That Tythes were never due to them at all*; they have no Command, nor ever had, to claim Tythes by.

Yet he says, *Our Lord Jesus and the Apostles said so much in the New-Testament, that the Primitive Christians understood them to intend Tythes for the Gospel Maintenance*, pag. 71.

How knows he this, seeing the Scripture is silent of it? Had the *Primitive Christians* understood Tythes to be intended by Christ for the Maintenance of his Ministers, no doubt they would have *paid* them: for they knew full well that Saying of our Lord, *He that knows his Master's Will, and doth it not, shall be beaten with many stripes*. Their non-payment of Tythes, therefore is a sufficient Argu-

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ment that they did *not* understand Tythes to be appointed by Christ for the Maintenance of his Ministers.

He adds, *That they* (to wit our Lord Jesus and the Apostles) *said enough to shew, that the Ancient Divine Right to the tenth part should be continued.*

I wish he had quoted his Text for this, that I might have known whence he had it: for I have read the *New-Testament* more than once, and yet I solemnly profess, I never read this there.

But says he, pag. 72. *It was neither necessary, nor convenient they should speak more plainly in this matter: This being sufficient to establish the Divine Right of Tythes under the Gospel, &c.*

This! Which? What means he here by *This*? Did he *not* mentioning Tythes at all in the *New-Testament* for a Gospel Maintenance, *establish* (thinks he) the Divine Right of Tythes under the Gospel? Or did our Lord and his Apostles *not* making a new Determination of the tenth part by name, do this? Or did his *purposely declining* to determine the proportion too expressly? Or what else may we suppose his [*This*] can relate to, which may be thought sufficient to establish the Divine Right of Tythes under the Gospel. Certainly either he is very *Dark*, or I am very *Dull*: for in good earnest, I do not understand, what to refer his Particle [*This*] unto. But whatever it is, I perceive he would have it sufficient, not only to *establish a Divine Right of Tythes under the Gospel*, but also, to *teach us what Tythes being Originally due to God, and by Christ assigned to the Gospel Ministers, are now due to them, jure divino*, pag. 72.

This is much to the same purpose, as if he should have said that Tythes *being due, jure divino, are due, jure divino*. If ever *Popery* should prevail here, and this Man turn *Fryar*, 'tis fit he should be of the *Mendicant Order*, he is so ready at *begging*. Two Questions has he *very confidently* begged in these two Lines. First, *That Tythes are Originally due to God*, which that they are as Tythes, as a tenth part distinct from the other nine, or more peculiarly than the rest, I have before more than once denied and disproved. Secondly, *That Christ hath assigned Tythes to the Gospel Ministers*. Hath he so? and yet Tythes not mentioned in the Gospel or Epistles to be the very part,

part, pag. 67. Tythes not mentioned in the *New Testament*, by name, *ibid.* That methinks is strange. What! an Assignment pleaded, wherein the thing pretended to be assigned, is not so much as *named*, nor the certain quantity described! Who ever heard of such an Assignment before? But how doth it appear there is such an Assignment? for we have hitherto but his bare word for it. Before, when he spake of the *Levitical Priesthood's* Right to Tythes (of which no body doubted) he was very forward to produce an express Assignment, and a Text withal to attest it. But now, when he speaks of the Gospel Minister's Right to Tythes, (which needs the clearest Proof, and plainest Demonstration) his Assignment and Evidence are both to seek. Is this to shew, that our Lord Jesus and his Apostles have *sufficiently established* Tythes for the Maintenance of the Gospel Ministers? Is this to shew, that Tythes *may be proved* out of the *New Testament* to be due, *jure divino*? pag. 61. Is this to prove the Divine Right of Tythes *sufficiently established* under the Gospel, (pag. 72.) to say that Tythes *being originally due* to God, and *by Christ assigned* to the Gospel Ministers, are now due to them, *jure divino*? Can any one doubt, but that *if* Tythes were *indeed* assigned to the Ministers of the Gospel, they were then unquestionably due to them *jure divino*? Or can it be imagined, that I, or any Man else would *grant* the first of these, and *deny* the latter? Was the Question whether, *If Christ had assigned Tythes to the Gospel Ministers, Tythes would thereby have been due to them*? Or was it not, *Whether Christ had indeed assigned Tythes to the Gospel Ministers or no*? This belonged to him to prove; and does he think to carry it without proof, by a *sly supposing* it? He deceives himself. He says of me, pag. 2. I write to please an illiterate Sect; and I may gull the unlearned Quakers into a Belief, &c. But I wonder what *learned Sect* he wrote to please, and what sort of Readers he hoped to meet with, or what *scantling of Understanding* (as his Phrase is) he suited his Discourse to, when he said, *Tythes being Originally due to God, and by Christ assigned to the Gospel Ministers, are now due to them, jure divino*! Did he hope to persuade his Reader by *begging* instead of *proving*, and by taking that for *granted*, which is indeed the main Question in Controversie, and which requires the most

evident

evident Demonstration ? He might perhaps by this means *gall* some hasty heedless Reader ; but Men of Sense and Understanding are not satisfied with such put-off's. *Fair Words* may please Fools, but Wise Men look for *fair Proofs*. Would he think I dealt fairly with him, if I should say, that *he being a Deceiver, is not a Minister of Christ* ? The *Conclusion* is true, if it be drawn from a true *Proposition*. It is clear enough, that he is not a Minister of Christ, if he be a Deceiver ; but whether he be a Deceiver or no, is the Question, on the proof of which, the Truth of the *Conclusion* depends. Now if *instead of proving* this Proposition [*That he is a Deceiver*] I should take it for granted, and without more ado infer from thence, that *he is no Minister of Christ*, I should do by him just as he has done by his Reader, He says, *Tythes being by Christ assigned to the Gospel Ministers, are now due to them by Divine Right*. The *Conclusion* here is undoubtedly true, if the *Proposition* be true from which it is drawn. No Man in his wits will deny, that Tythes are due to Gospel Ministers, if Christ have assigned Tythes to them : But that's the Question in Controversie ; that's the *Proposition* to be proved, on the proof of which the Truth of the *Conclusion* depends. Now *instead of proving* this Proposition [*That Christ hath assigned Tythes to the Gospel Ministers*] he takes it for granted, and with no more ado infers from thence, that Tythes are now due to Gospel Ministers, *jure divino*. Is this like a Disputant ? Doth this become a Man of his high pretences to Scholarship and Learning ? Let the intelligent Reader judge.

§. 7. I am now come to the end of his 11th Section, in which he undertook to shew, That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers ; and that they may be proved out of the *New Testament* to be due, *jure divino*. Before I proceed to his next Section, I desire the Reader to observe, First, that my Opponent hath fall'n so far short of proving the Establishment of Tythes by Christ and his Apostles for the Maintenance of Gospel Ministers, that he hath plainly acknowledged Tythes are not so much as named in the *New Testament*, pag. 67. (as indeed they are not, with relation to Gospel Ministers) Secondly, That though he says,

says, there are *positive Laws*, pag. 62. yet he dares not say, those Laws speak *positively*, but only that they do *fairly intimate*, that Tythes were to be the Maintenance of the Gospel Ministers, pag. 63. And to take off the force of his *positive Laws* more fully, and shew how little *positive* they were with respect to Tythes, he himself proves at large, that *Jesus did not make any new Law for Tythes*, pag. 68, 69. and gives among others, this Reason for it, That *Jesus might expect his Messengers should be gratified freely*. Nay, so eager he is to shew why Jesus made no new Law for Tythes, that not considering how destructive it would prove to his former talk of *positive Laws*, pag. 62, 63, 64. he fairly argues the *compulsion* of a *positive Law* to be *Jewish and Servile*; and *voluntary Charity* to be more agreeable to the *freedom and ingenuity* of Sons, which *Christians* are compared to, pag. 70, 71. Thirdly, That those two Texts, those two plain Places, as he calls them, 1 Cor. 9. 14. and Gal. 6. 6. make no mention at all of Tythes or any certain part. They shew that *some Maintenance* is due, they shew to whom it is due, and from whom, but they shew not the quantity of that Maintenance, and consequently do not prove Tythes to be it. Besides, he says, pag. 69. *Our Lord and his Apostles did not make a new Determination of the tenth part by name*; and pag. 70. *Our Lord might probably on purpose decline determining the proportion too expressly, &c.* Now Tythes being an *express Determination of the tenth part by name*, it is evident even from his own Positions, that Tythes or a tenth part was not determined by our Lord and his Apostles, to be the Maintenance of Gospel Ministers. Fourthly, That although my Opponent begins this Section with a great deal of confidence, and seeming Resolution, undertaking to shew, that *our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers, and that they may be proved out of the New Testament to be due, jure divino*. Yet in the Prosecution of this Argument he flags and sinks; he is not *positive and plain*, but delivers himself *doubtfully and fearfully*. (We may reasonably believe, says he, that *Jesus intended they should remain of Divine Right*, pag. 62.) and in the close of the Section miserably begs the Question, that Christ hath assigned Tythes to the Gospel Ministers, and on that *precarious* bottom would set the Divine Right of Tythes. Thus far then

we have gone, and find *no firm Foundation* for a Divine Right to Tythes under the Gospel. *No Institution* of them; *No New Determination* of them; *No Establishment* of them; *No Mention* of them in all the *New Testament*, as a *Maintenance* for Gospel Ministers.

Now Reader, in the close of this Section take the Judgment of two eminent Divines (so called) of the Church of England, and see how contrary this Priest is to them. The first is *Fulk* in *Q. Elizabeth's* time, the other *Willet* in *K. James's* time. *Fulk* on *Heb. 7. §. 4.* having shewed that the *Payment of Tythes*, as it was a *Ceremonial Duty*, is *abrogated with other Ceremonies by the Death of Christ*, and that any other *sufficient Stipend*, whether it be more or less than a tenth part, may be appointed as well as Tythes, adds, 'But that there is any *Sacrificing Priesthood*, to whom it (namely Tythes) is due in the *New Testament*, the old Payment of Tythes doth not prove. Neither did Christ himself our high Priest, ever make claim unto them: nor his Apostles the Ministers of the Church, but only to a sufficient living by the Gospel, to be allowed of their temporal Goods, to whom they ministred spiritual Goods, 1 *Cor. 9. 14. Gal. 6. 6.* Thus he, by which we may see he was far enough from thinking what this Priest affirms, *viz.* That Christ and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers, and that they may be proved out of the *New Testament* to be due, *jure divino*, and that Christ hath assigned Tythes to the Gospel Ministers, &c. seeing, he says plainly, both that the *old Ceremonial Payment* of them is *abrogated*, and *no new Claim* made either by Christ or his Apostles to Tythes, but only to a sufficient living by the Gospel, and that too to be allowed of their temporal Goods, to whom they ministred spiritual Goods. And he quotes the very same Texts, to prove the *Apostles did not claim Tythes*, but only a sufficient Maintenance, which this Priest has brought to prove, that that Maintenance ought to be Tythes, namely, 1 *Cor. 9. 14. Gal. 6. 6.*

Willet in his *Synopsis of Popery*, fifth general Controversie, pag. 315. repeating a Canon of the Council of *Orleans*, thus, 'As it is in the Will of the Giver to give what pleases him, so if he find him stubborn and froward which receiveth it, it is in his power to revoke the Gift; says there-

' thereupon, ' We see then that the Word of God hath
 ' laid *no such necessity* upon Tythes, for then this Council
 ' would not have permitted such Liberty. And a little af-
 ter, setting down the fifteenth Article of the *Bohemians* a-
 gainst Tythes, he adds, ' Therefore *Tythes are not necessa-*
 ' *rily due by the Word of God.* And a few lines lower, ' This
 ' (says he) may further appear by the Practice of other
 ' Churches, that the Payment of Tythes (though of all
 ' other most fit) is not imposed as a necessary Law. Then
 instancing several Churches other ways maintained, he
 adds, ' I alledge not the Practice of these Churches, as al-
 ' lowing the same (for I prefer the condition of those
 ' Churches, which yet do enjoy the antient Provision of
 ' the Ministry by Tythes) but only to shew, that *the cu-*
 ' *stom of Tything is not imposed by any necessity.* And speak-
 ing of *Melchizedec's* Priesthood, he says, ' Wherefore see-
 ' ing *Melchizedec's* Priesthood only resteth in Christ, and
 ' is not translated to any other, and that there is now no
 ' Sacrifice left but Spiritual, of Praise and Thanksgiving,
 ' *Heb. 13. 15.* it follows, that by reason of any such exter-
 ' nal Priesthood or Sacrifice, *Tythes are not now due unto*
 ' the Church, neither in any such regard ought to be chal-
 ' lenged. Again, pag. 316. ' If there were any such
 ' Priesthood, and Tythes in that Right did appertain to
 ' the Church; it is most like that our Saviour Christ and
 ' his Apostles would have challenged them: But *there is no*
 ' *one precept in the New Testament concerning paying of Tythes,*
 ' but only for a sufficient Maintenance for the Ministers
 ' of the Gospel. Judge now, Reader, whether this Man
 thought (as the Priest does) That our Lord Jesus and his
 Apostles have sufficiently established Tythes for the Main-
 tenance of the Gospel Ministers; That Christ hath assign-
 ed Tythes to the Gospel Ministers; and that they may
 be proved out of the *New Testament* to be due *jure divino.*
 But leaving these Testimonies to the Reader's Censure,
 I proceed now to examine his Right to Tythes by Dona-
 tion, and voluntary Dedication, which in his next Secti-
 on he makes way for, but does not directly enter upon,
 being diverted by a Passage or two in my Book, which it
 seems lay in his way.

§. 8. First he falls with great anger upon me, for saying in pag. 287. of my Book, called, *Truth Prevailing, Though Christ deny Tythes, yet if Men will grant them, it will serve the Priest's turn.* This he calls a most malicious Inference, pag. 72.

But who sees not the Truth of it? Care they (I speak of the generality of them) how they come by them, so they can get them? Regard they whether they have them from God or Man? If some among them do, yet that this Priest doth not, no Man that indifferently reads his Book, can doubt. But he thinks to pinch me closer upon this point; *I know*, says he to his dear Brother, *you never said nor thought that Christ denied Tythes, and since the Quaker affirms, that Christ doth deny them, let him produce the place of Scripture where Christ doth deny Tythes to be given or granted to Gospel Ministers, or else he is a manifest Slanderer of Christ in this Suggestion*, pag. 73.

I should not have thought this Passage worth transcribing, but to detect his weakness, and shew him how severely he jerks himself, while he thinks to lash me. If I do not produce the place of Scripture, where Christ doth deny Tythes to be given to Gospel Ministers, he Brands me for a manifest Slanderer of Christ. He himself says, *Our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers*, pag. 61. yet produces no place of Scripture where our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers; but on the contrary confesses, *Tythes are not mentioned in the Gospel or Epistles to be the very part*, pag. 67. and that *Tythes are not mentioned in the New Testament by name*, *ibid.* Not only so, but affirms, *Our Lord and his Apostles did not make a new Determination of the tenth part by name*, pag. 69. and that *Our Lord might probably on purpose decline determining the proportion too expressly*, pag. 70. Now after all this, he that can so freely stigmatize me for a manifest Slanderer of Christ, what will he think fit to call himself? What Badge will himself vouchsafe to wear? He says, *Christ hath assigned Tythes to the Gospel Ministers*, pag. 72. but himself hath not assigned any place of Scripture for the proof thereof. Shall I take the liberty to say by Retortion, *Let him produce the place of Scripture where Christ hath assigned Tythes to the Gospel*

Gospel Ministers, or else he is a manifest Slanderer of Christ in this Suggestion.

The next occasion he takes to fall upon me, is for taking King *Ethelwolf's* for the oldest Charter. And here (according to his usual Incivility) he liberally bestows upon me the Liveries of *Folly* and *Falshood*, *You did* (says he to his Brother, pag. 73.) *prove this voluntary Dedication (with respect to this Nation) by King Ethelwolf's Charter. Not because that was the first or oldest Donation of Tythes, as T. E. foolishly and falsely suggests,* pag. 299.

To the same purpose, pag. 74. *And because the Quaker dreading all higher antiquity, and omitting all inquiry into preceding Church History, doth cunningly suppose Tythes no older amongst Christians than this Charter, &c.*

This is his charge; how justly grounded will appear by comparing it with that part of my Book, out of which he seems to draw it. My Words are these, pag. 299. *If he had any Charter or Settlement of Tythes of Older Date than that of Ethelwolf (which was about the Year 855.) he should have produced it, and probably so he would. However, since he did not, I have no reason to think he has any elder.* Where now is my *folly*, where my *falshood* in this? Was I *foolish* in thinking he would have produced an *older* Charter if he could, when his business was to clear the Donation from all suspicion of *Popery*, and his interest led him, in order thereto, to produce the *most antient* Charter he could find? Or was I *false* in saying, I had no reason to think he had any *elder* Charter, since he, whose main concern it was, did not bring forth an *older*? Or was it an Argument I dreaded all *higher Antiquity*, because I only refuted the *highest Antiquity* he brought, and did not make it my business to seek out for him an *higher Antiquity* than he could find for himself? Belong'd it to me to search into preceding Church-History to help him to a *more authentick* Charter? What *weak*, what *childish*, what *trifling* work is this! Let him not lay his Brother's *Weakness* at my door; but let him take his Brother to Task, and teach him to manage his Cause *more warily* hereafter.

C H A P. IV.

HE now purposes a Method, in which he promises to proceed in his following Discourse. *First*, he says, *He will look back into the Ages before K. Ethelwolf, and shew by what Authority and Presidents he made this Donation.* *Secondly*, *He will consider the Donation it self, and the State of those Times in which it was made.* *Thirdly*, *He will note how it hath been confirmed since.* *And then*, *Fourthly*, *Wipe off T. E's. particular Blots thrown upon this sacred Maintenance,* pag. 74.

In this Method I intend to follow him, with what brevity I can, not insisting on every particular which might be spoken to in this part of his Discourse, because the *human* Right necessarily depending on the *Divine*, and the *Divine* Right hitherto remaining altogether *unproved*, what can be urged in Defence of the *Human* Right, will have the *less Weight*, and need the *less Answer*.

§. 1. He begins with the Apostle's Times, and says, pag. 75. *The Apostles having given a general Rule for the Faithful to Communicate unto their Teachers in all good things, the Primitive Christians did always make liberal Oblations to their Pastors, not only of Houses and Lands, as we read in holy Scriptures, but also of many and other things, which being Collected every Lord's Day, was delivered to the Bishop, saith Justin Martyr.*

Should I now take the liberty to deal by him, as he in his 10th Section (pag. 59.) dealt by me, I might here help him to as foul a Contradiction, as *he did there make* for me. I did but grant my Adversaries Position, that a Maintenance in general to the Ministers of the Gospel is — established by Divine Authority, pag. 284. and after said, What this Maintenance is, is expressly set down by Christ himself, pag. 286. He thrusts the Word [*Only*] into my Grant, and reports me to say, Divine Authority had *only* established a Maintenance in general, and thereupon infers, if he have established it *only* in general, then hath he not expressed the *Particulars*; not sticking at a *down-right Forgery*, that he might render me contradictory

to my self. Now if I would be so *unworthy* and *dishonest* as to *imitate him* herein, how strange a contradiction might here be made by adding the word *only* to his general Rule, and making him say here, The Apostles had given *only* a general Rule for the Faithful to Communicate, &c. when as he had said exprelly but a little before, The Apostles had established Tythes (which is a *particular quantity*) for the *Maintenance* of the *Gospel Ministers*, pag. 61. But his *unfair Dealing* by me shall not, I hope, make me forget how to behave my self towards him. Nor would I in this place have mentioned this (having noted it before) but to set more clearly before his Eye the *Crimson Dye* of *his own Crime*. But leaving this, let us inquire what Truth there is in his Allegation. Upon this general Rule of the Apostle, he says, *The Primitive Christians did always make liberal Oblations to their Pastors, not only of Houses and Lands, as we read in holy Scripture, but also of Money and other things.*

In what part of holy Scripture did he ever read, that the *Christians* gave *Houses and Lands* to their Pastors? That Text had been worth quoting. St. Luke indeed, in his History of the *Acts of the Apostles*, doth mention some that *sold their Houses and Lands*, and brought the *Prices thereof*, and laid them down at the Apostle's Feet. But he cannot be supposed to refer to this for two Reasons. 1. Because he makes this Oblation of Houses and Lands by the *Christians* to their Pastors, to be the *effect* of that general Rule, given by the Apostle to the Faithful, to communicate unto their Teachers in all good things, mentioned in the Epistle to the *Galatians*, whereas this *selling* of Possessions, and living in a Community, was not only long before that Epistle was written, but sometime also before he that writ it was himself converted to the *Christian Faith*; and therefore could not be done in *Observance* of that general Rule. 2. Because in that History of the *Apostles Acts*, St. Luke doth not say, that any made Oblations of *Houses and Lands*; but the clean contrary, *viz.* that as many as were Possessors of Lands or Houses, *sold them*, and brought the *Prices* of the things that were sold, and laid them down at the Apostles Feet, *Acts* 4. 34. to the end. So that here was *not an Offering of Houses and Lands*, but of *Money*, which the Priest mentions besides,

as *distinct* from the Oblations of Houses and Lands, and as leaning upon *another Authority*: for he refers the Oblation of *Houses and Lands* to the proof of holy Scripture; but the Oblation of *Money and other things* to the Testimony of *Justin Martyr*. The Apostle (he says) having given a general Rule for the Faithful to communicate unto their Teachers in all good things, the Primitive *Christians* did always make liberal Oblations to their Pastors, *not only* of Houses and Lands *as we read in holy Scripture*, but also of Money and other things; which being Collected every Lord's Day was delivered to the Bishop, saith *Justin Martyr*. Here it's plain, he makes the Oblations of *Houses and Lands* *distinct* from that of *Money and other things*. The former, he says, we read in *holy Scripture*, the latter, he tells us, *Justin Martyr* saith. If he has read in holy Scripture this Oblation of *Houses and Lands*, I desire he would direct to the place, that I may read it also. But if he no where reads this in holy Scripture, but adds this amplification as a *Flourish* to his Discourse, he is *the more to be blamed* in this, and the *less to be credited* in the rest. How lean a Case doth he advocate, that needs the help of such sorry shifts!

Besides, he abuses his Reader in his Application as well as in his Allegation; for he intimates, as if those liberal Oblations had been made by the Primitive *Christians*, to their Pastors for their proper Use and Maintenance; whereas it is evident in holy Scripture, that they who sold their Possessions, and laid the Prices at the Apostles Feet, did *deposit* that Money in a *common Stock or Treasury*, for the Maintenance of all such as were gathered into that Community; out of which Stock *Distribution was made unto every Man according as he had need*, Acts 4. 35. So that those Oblations were not made as a *peculiar Maintenance* for the Apostles or Pastors, but for the *common Maintenance* of all the Faithful, as well *Hearers as Teachers*, in that place. And when afterwards the inconvenience of that Way appearing, they came to make Weekly and Monthly Contributions, the Money so Collected was not *appropriated* to the use of the Apostles, Pastors or Teachers, but both intended for, and imployed to the Relief of the *poor Saints in general*, as may be seen in divers places of Scripture, particularly in 1 Cor. 16. where concerning the

Collection for the Saints, the Apostle advises, that upon the first Day of the Week, every one should lay by him in Store, as God had prospered him, promising withal, that when he came to them, whomsoever they by their Letters should approve, he would send to carry this Gift of theirs to *Jerusalem*; yea, and to go himself with it, if need require. And in his second Epistle to the same Church, Chap. 9. he reminds them of this Charitable Work, which in general terms, he calls a *Ministring to the Saints*; and though he exhorts them to Liberality and Bounty, yet so far is he from prescribing any certain quantity, that he leaves all to this absolute Liberty, *Every Man according as he purposeth in his Heart, so let him give*, Vers. 7. and in the 9th Verse, alluding to the Words of the Psalmist, he plainly shews, this charitable Contribution was for the Relief of the Poor; *He hath dispersed abroad, he hath given to the Poor, &c.* And that these Contributions were for the Poor, he speaks expressly, *Rom. 15. 25, 26. But now I go unto Jerusalem, to Minister unto the Saints; for it hath pleased them of Macedonia and Achaia, to make a certain Contribution for the poor Saints which are at Jerusalem.* It was not therefore fairly done of the Priest to perswade his Reader, that these weekly Collections made by the Christians for the Relief of their Poor Brethren, were Oblations or Offerings to their Pastors and Teachers for their peculiar Use, as he seems to do: Which yet if they had been, it would not in any measure have proved Tythes, since no certain quantity is exprest, much less a tenth; nor any forced Maintenance, they being altogether free and voluntary.

§. 2. But he is willing to hasten from Scripture Evidence, finding nothing there that may serve his purpose; therefore he says, pag. 75. *Not to expatiate into the whole Maintenance of the Christian Bishops and Priests in the first Ages, he will come to enquire whether they had nothing in that Maintenance answering to Tythes; yea, Whether they had no Tythes given them by a voluntary Devotion.*

For this he offers the Testimony of *Irenaus*, thus, pag. 76. *We ought to offer to God the first Fruits of his Creatures, as Moses saith, Thou shalt not appear before the Lord empty: for not all kind of Oblations are abrogated; there were Oblations among them, and there are Oblations among us.*

And a little after, thus, *As the Jews gave their tenths, so the Christians gave all they had freely and chearfully to the Lord's Uses, not giving less than they, as having a greater hope.*

In the first of these places *no mention at all* is made of Tythes, but of first Fruits, and that with respect to the *Law of Moses*, not binding to *Christians*. In the latter, it is evident, *the Christians did not give Tythes*, or any thing answering Tythes: for the Words are express, they gave *all they had freely and chearfully to the Lord's Uses*. So that neither of these places serve his end.

But because he here (and elsewhere in Ancient Writers) reads the word *first Fruits*, he would perswade his Reader, that first Fruits and Tythes are *all one*, the same thing under divers Names; and that *the very first Christians dedicated their first Fruits of all the Earth's Productions to God*, pag. 77.

Were this true, that the *very first Christians* dedicated their first Fruits of all the Earth's Productions to God, methinks some mention of it should have been in holy Scripture. But neither *any hint at all* do I there find that they did so, nor any Exhortation to them, in any of the Epistles so to do. Since therefore no proof of this can be drawn from Scripture, and that *Irenæus* and others that writ after him, speak of the times in which they lived, I conclude, the Priest was somewhat mistaken in fathering this Dedication of first Fruits upon the *very first Christians*.

Then for his other Conceit, That first Fruits and Tythes signifie the same thing, the Evidence he offers, are, The *Apostolical Canons*, which (he says, pag. 77.) were the *Decrees of divers Christian Synods made in the times of Persecution, and of great Authority in the Christian Church*.

But doubtless were he not at a *very low Ebb*, he would never have mentioned the *Apostolical Canons* (as they are called) which though to credit his Cause, he pretends to have been of *great Authority in the Christian Church*, yet he must not be the Man he would willingly pass for in Point of Knowledge and Reading, if he be now to learn that many learned and knowing Men have long since exploded and rejected them, as *Suppositions* and false. Perkins against Coccinus, in his *Problem of the Church of Rome*, pag. 7. says, *The Book of the Canons of the Apostles is said to be*

Apocryphal, and quotes *Isidore* affirming the same. The first that mentioned them, he says, was *Epiphanius* (who wrote about the Year 380.) and in the sixth Council of *Constantinople* they were condemned. *Selden* also in his *History of Tythes*, cap. 4. pag. 43. calls them plainly *counterfeit Canons*; and in his *Review* on that Chapter, shews more at large that they are so.

§. 3. The Priest quotes here a Sentence out of *Origen*, wherein first Fruits are mentioned, but *not a word of Tythes*; yet in his Application of it, pag. 79. he makes *Origen* conclude from hence, that the Law of Tythes and first Fruits ought to stand in force among *Christians*; but therein he wrongs *Origen*, whose words are, *Hæc diximus asserentes mandatus de primitijs frugum vel pecorum debere etiam secundum literam stare, i. e. These things we have said, affirming, that the Commandment concerning the first Fruits of Fruits and of Cattle, ought to stand even according to the Letter.* These are *Origen's* words, into which the Priest (for his own end) hath slyly thrust the word [*Tythes*] and made him say, the Law of *Tythes* and first Fruits ought to stand. What Credit is to be given to such a Man!

Nor deals he much better with *Cyprian*, whom he quotes next, after this manner, *To him* (says he, pag. 79.) *we may add St. Cyprian, who lived about forty years after, who commending the Nobleness of the first Christians, blames those, who did not give the Tythes out of their Inheritance, which* (says the Priest) *Cyprian would not have done, but that he believed Christ intended Tythes for the Maintenance of a Gospel Ministry.*

He that shall fairly consult the place, will easily see that the Priest hath quite missed *Cyprian's* meaning: for he doth not blame them for not giving Tythes; but comparing the Oblations of the Primitive *Christians*, with those of the time wherein he lived, he shews the decay of Devotion to be such, that they did not then give so much as the tenth part of what the first *Christians* gave. His words, as I find them in *Selden's Review*, cap. 4. are, *Domos tunc & fundos venundabant, & thesauros sibi in celo reponentes, distribuenda in usus indigentium prætia Apostolis offerebant. At nunc patrimonio nec decimas damus; & cum vendere jubeat Dominus, eminus potius & angemus, i. e. Then they sold Houses and*

*Farms, and laying up Treasures for themselves in Heaven, they offered the Prices to the Apostles, to be distributed for the Uses of the Poor. But now we do not give so much as the Tenths of our Patrimony; and whereas the Lord commandeth to sell, we rather buy and increase. Whence it is plain, Cyprian doth not either require Tythes, or blame them that did not give Tythes. But uses the word Decimas Rhetorically, to persuade the Christians of his time to greater Liberality and Charity, by the Example of the first Christians, to whose free Bounty, what these gave, would not (if compar'd) be so much as a tenth part. And thus Selden, in the place fore-quoted understood him. But no more reason is there to suppose Cyprian did here blame the Christians for not giving Tythes out of their Patrimones, then there would be to imagine he blamed them for increasing their Estates by Purchase, which the Christian Religion doth in no wise prohibit Christians by just and lawful means to do. And for that Book it self of Cyprians, *de Unitate Ecclesie*, out of which the Priest makes this Quotation for Tythes, although it be not wholly rejected, yet is it suspected to have been corrupted in more places than one. Perkins against Coccinus says expressly of it, *Cypriani liber de unitate Ecclesie corruptus est ad stabiliendum Primatum Petri*, Problem, pag. 14. i. e. Cyprian's Book of the Unity of the Church, is corrupted to establish the Primacy of Peter; of which he gives divers instances.*

The Priest goes on, *To this (says he, of Cyprian) we may add the Testimony of that antient Book which bears the Name of Clement's Constitutions.* What would not he stick to add, how adulterate soever, that might seem to add some fresh Colour to his decayed and dying Cause? These Constitutions which bear the Name of Clement, are less Authentick (if less can be) than those fore-mentioned Canons which are called Apostolical. Perkins, in his Problem against Coccinus, pag. 8. proves from Eusebius, Ruffinus and others, that *There are many things feigned under the Name of Clement Romanus; of which having given divers Instances he adds, The eight Books also of Apostolical Constitutions, written by the same Clement, deserve no greater credit.* And for Selden's Opinion of them, take it in his own words, *For Constitutions of the Church; if you could believe those supposed to be made by the Apostles, and to be Collected by Pope Clement*
the

the first, you might be sure both of Payment in the Apostles times, as also of an express Opinion as ancient for the Right of Tithes. — But no Man that willingly and most grossly deceives not himself, can believe that this Constitution, or divers others there, are of any time near the Age of the Apostles, but many hundred Years after. The little worth, and less Truth, of the whole Volume is enough discovered by divers of the Learned: and it was long since branded for a Counterfeit in an Oecumenical Council, Synod. 6. in Trullo. Thus he, in his History of Tythes, cap. 4. pag. 42. and much more to the same purpose, in his Review of that Chapter, but this I take to be sufficient to detect the falseness of those Constitutions, and my Opponent's weakness in urging them.

His next Author is *Ambrose*, out of whose Sermons, 33. and 34. he takes two Quotations. The first thus, *It is not sufficient for us to bear the Name of Christians, if we do not the Works of Christians; now the Lord commands us to pay our Tythes yearly of all our Fruits and Cattle*, pag. 80.

The Particle [*now*] in this Quotation is not in *Ambrose*, but added by the Priest. The other Quotation is long, but to the same purpose; and that which seems most material in it, is the latter Clause, that of all the Substance which God gives a Man, he hath reserved the tenth part to himself, and therefore it is not lawful for a Man to retain it,

Here he says, The Lord Commands us to pay Tythes yearly, and that he hath reserved the tenth of all to himself; but the Text he offers in proof thereof, he fetches from the *Levitical Law*, which neither is obliging to *Christians*, nor do the Priests themselves claim by it; nay, they renounce it, as may be seen both in the *Conference*, pag. 133. and in the *Right of Tythes*, pag. 46. What avail these Testimonies then to their Cause, which are drawn from that Law which *they themselves disclaim*? were it never so undoubted that the Quotations themselves were genuine; which yet there is very great cause to question: For what likelihood is there, that *Ambrose*, or any other of those ancient Writers, could so far forget himself, as from a particular Precept given to the People of the *Jews*, to infer, that God hath commanded *Christians* to pay Tythes yearly? &c. But that the Writings of those Fathers (as they are called) have been corrupted in general, Men conversant

tant in History are not ignorant; and in particularly *Ambrose* his Sermons are by *Perkins* accounted *Spurious* or *Counterfeit*. *Problem*, pag. 20.

Next to *Ambrose* he brings *Epiphanius*, pag. 81. saying, *The Scripture exhorteth the People, that out of their just Labours they should give to the Priests for their Maintenance, first Fruits, Oblations, and other Things.*

To this a twofold Answer is to be given. 1. That here is no mention of *Tythes*; and though the Priest, for want of better proof, would fain have first Fruits understood for *Tythes*, yet so contrary is it to all Reason, that no Man of Judgment can be in danger to be so misled. 2. When he saith, the Scripture exhorteth the People to give the Priest's first Fruits for their Maintenance, since we are certain no Scripture of the *New Testament* doth so exhort, he must necessarily be understood to speak this with relation to the *Levitical Law*, which as it was designed for, and given to, so it did particularly concern the *Jewish Nation*, not the *Christians*. And that the Payment of *Tythes* were not in use in *Epiphanius* his time, nor accounted necessary, *Selden* proves from *Epiphanius* his own words (in *Heres.* 50.) The whole Passage, as it lies in *Selden's History of Tythes*, *Review*, cap. 4. pag. 461. take as followeth; ' When he (*viz.* *Epiphanius*) tells us (says *Selden*) of the *Tessaresdecatita*, or those which thought the holy *Easter* must be kept on the 14th Moon, according to the Law given to the *Jews* for their Passover, and that because they apprehended, that the keeping it otherwise was subject to the curse of the Law; he says, that *πάντα ἔχουσιν ὡς ἡ Ἐκκλησία*, that is, they do all things, or agree generally with the Church, saving that they were too much herein addicted to the *Jewish Custom*. And in his Argument against them, he shews, that the Curse hath not reference only to the Passover, but also to *Circumcision* to *Tythes* (*περὶ δεκατώσεως*) to Offerings. Wherefore (as he goes on) if they escape one Curse, by keeping their *Easter* according to the Law of the Passover, they thrust themselves into many other. For (saith he) they shall find them also accursed that are not Circumcised, and them cursed that pay not *Tythes*, and them cursed that Offer not at *Jerusalem*. Let any Man now (says *Selden*) consider if this Bishop, that was least unacquaint-

acquainted with the Customs of the *Christian Church*, understood not clearly, that no *necessary* or *known use* of *Payment* was among *Christians* in his time, of *Tythes*, no more than of *Circumcision*, or *Offering* at *Jerusalem*. Doth he not plainly reckon it as a thing not only *not in Christian use*, but even equals it with what was *certainly abrogated*? Is not his *Objection* shortly thus? Why do you not observe *Circumcision* and *Tything*, and *Offerings* also at *Jerusalem*, which are all subject to the like *Curse*? And because some kind of *Offerings* indeed were in use among *Christians*, therefore in the *Objection* he providently ties them to *Jerusalem*. But of *Tything* he speaks as generally as of *Circumcision*. Thus far *Selden* of *Epiphanius*. By which the Reader may judge, Whether *Christians* paid *Tythes* in *Epiphanius* his time, or whether *Epiphanius* accounted the *Payment* of *Tythes* a *Christian Duty*, who so plainly equals *Tythes* with *Circumcision* and *Jewish Offerings*, which are most certainly *abrogated*.

To *Epiphanius* the Priest joins *Chrysostom*, whom he reports to speak after this manner, *It is lawful and fitting for Christians to pay Tythes, and that Melchizedec was our Tutor in this matter*, pag. 81.

Doth this sound at all like *Chrysostom*? Is it likely he would say *Melchizedec* was our *Tutor* in paying *Tythes*? Did *Melchizedec* then pay *Tythes*? To whom I wonder? Or did he teach that *Tythes* are to be paid? Where I pray? That *Golden mouthed Doctor* (as his name imports) understood the *Text* and himself better than to have let fall such an expression. But his *Writings* have run the same fate with others of those earlier times, being in many places partly through *inadvertency*, partly through *design*, corrupted. And *Perkins* out of *Sixtus Senensis the Library-keeper*, reckons above a hundred *Homilies* that bear the Name of *Chrysostom*, which yet are reputed *Spurious*. *Problem*, pag. 14, &c. And *Selden*, in his *History* of *Tythes*, C. 5. pag. 56. giving the *Opinions* of the *Fathers* of that Age, says *Chrysostom*, perswading even *Labourers* and *Artificers* to give bountifully their *Offerings* to the *Church* for holy *Uses*, according to the *Apostolical Ordinance* in the *Churches* of *Corinth* and *Galatia*; brings the *Jewish Liberality* in the *Payment* of their tenths for *Example* (beneath which he would not have *Christians* determin their Charity)

Charity) adding, that he speaks these things not as commanding or forbidding that they should give more, yet as thinking it fit, that they should not give less than a tenth part. Whence it is plain, that *Tythes were not generally paid nor held due*; but the Ministers and the Poor were *alike maintained by the free Gifts and voluntary Oblations of the People*, which through the coldness of Devotion, falling short of answering the necessary ends, as formerly, gave occasion to these Men to excite their Charity, and provoke them to more Liberality by the *Example of the Jews*, who paid the tenth of their Increase. Hence it is, that in some of their Writings the word [Decimæ] sometimes occurs. And from their frequent Inculcation of this, as a Provocation to the *Christians* to equal at least, if not exceed, in *Charity and Bounty the Jews*, an Opinion about this time, Ignorance and Superstition Co-operating thereto, began in some places to enter the Church, that Tythes were due. But then they were claimed and received *in the name of the Poor*, and the Claim derived from the *Mosaical Law*, as *Selden* proves at large, C. 3. But for the first four hundred years after Christ, *Selden* is positive. *No use of Tythes occurs till about the end of this four hundred years*, are his words, C. 4. pag. 35. And again, Till towards the end of the first four hundred years, no Payment of them can be proved to have been in use, *ibid.*

The Priest's next Quotation is of *Hierom*, whom he makes to say, That *as a Priest or Levite, he himself lived upon Tythes and Oblations*, pag. 81.

In this he deals not well with his Reader: for he gives not *Hierom's* own words fairly, but taking a piece only, represents his sense far otherwise than it is. *Hierom's* words are these, *Si ego pars Domini sum, & funiculus hereditatis ejus, nec accipio partem inter ceteras tribus, sed QUASI Levita & Sacerdos vivo de decimis, & altari serviens altaris Oblatione sustentor, habens victum & vestitum, his contentus ero, & nudam crucem nudus sequar, i. e. If I am the Lord's part, and a Cord of his Inheritance, and receive no share amongst the rest of the Tribes, but live LIKE AS a Levite and a Priest of the Tythes, and serving at the Altar, am sustained by the Offering of the Altar, having Food and Rayment, with these will I be content, and naked follow the naked Cross.* It's plain, that *Hierom* here alludes to the *Jewish Priests and their*

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Maintenance, and therefore uses the word *Tythes* as suiting his Comparison of a *Levite*. But it doth no more follow from hence that *Hierom* really lived upon *Tythes*, than it doth that he was really a *Levite*, of a certain Tribe, and neither had, nor might have any Patrimonial Estate amongst his Brethren; all which might with like reason be inferr'd from these words, by him that would take them literally and strictly, not comparatively and with allusion. And it may be observed, that though in the first part of his Sentence, pursuing his *Simile* of a *Levite* having no part among the other Tribes, he mentions *Tythes* which was the *Levite's* Maintenance, yet in the latter part he hath a plain reference to the words of the Apostle *Paul*, 1 *Tim.* 6. 8. *Having Food and Rayment, let us therewith be content.* Another Quotation he gives out of *Hierom*, upon *Matth.* 22. where he says, *Hierom* calls *Tythes* the things that be *God's*.

But that Homily upon *Matthew* is rejected by *Perkins* in pag. 23. of his *Problem*, and ranked amongst several other Works, which he says, by the common judgment of all Men are falsely ascribed to *Hierom*.

His next Author is *Augustin*, who, he says, pag. 82. intimates it was no new Custom, nor Opinion to pay *Tythes* as *God's* due.

His words, as he cites them, are, *For our Fore-fathers therefore abounded in all plenty, because they gave God his Tythe, and Cæsar his Tribute.*

That *Tythes* were not paid in the Apostles times, is both evident from Scripture, and granted by the Priest: That *Tythes* were not paid in the first Two hundred Years after Christ, may be fairly Collected from *Tertullian*, who speaking of the *Christian* Monthly Contributions in his time, says, *Modicam unusquisq; stipem menstruâ die, vel cum velit, & si modo velit, & si modo possit, apponit: Nam nemo compellitur, sed sponte confert, i. e. Every one lays down a small piece of Money on the Monthly Day, or when he will, and if so be he be willing, and if so be he be able: For no Man is compelled, but bestows freely, Apol. c. 39.* Then for the next fifty years, those words of *Cyprian* cited, but misapplied by the Priest (if the place be not depraved) shew that *Tythes* were not then paid. For he noting the coldness of their Charity then, compared with the Liberality of the first *Christians*, says,

says, *They then sold Houses and Lands, and brought the Price to the Apostles to be disposed for the use of the Poor : but now we do not give so much as the Tenth, which plainly shews, that Tenth or Tythes were not paid in his time.*

And about the Year 380. What *Epiphanius* writes of the *Tessaresdecalica*, cited but now out of *Selden*, puts it out of doubt that Tythes were not paid in his time, at least in the *Greek Eastern Church*. And if Tythes were not paid in *Epiphanius* his time, certainly the Custom of paying of them, and Opinion of their being due (if any such Custom or Opinion had been general) in *Augustin's* time (who was Born before *Epiphanius* died) must needs be somewhat new. But if *Andrew Willet's* Judgment be of any force with the Priest, he is very plain and positive as to this Case. In *Augustin's* time (says he) *it was no general Law nor Custom in the Church, that Tythes should be paid*, Synop. Papism. 5. gen. Controv. pag. 314. And yet there is ground to suppose, that in *Augustin's* time, in some places, and at some times, some Persons did give Tythes ; but not that there was any General settled, or constant Payment of them.

He adds another Quotation from *Augustin's* Sermon *de Tempore*, 219. thus, *Tythes are required as due Debt, and he that will not give them, invades another Man's Right — Whatsoever Art sustaineth thee, it is God's : and he requireth Tythes out of whatsoever thou livest by.*

He gives us more of him, but this the most material, and says, *The whole Sermon is most worthy to be read — being an evident Proof of the Antients Opinion that Tythes were of divine Right.*

Whether that Sermon were *Augustin's* or no, is a great Question. *Selden* (a curious Searcher into Antiquity) suspects it, his words of it are, *About Harvest he made it, if it be his ; for it hath been doubted whether it be his or no.* And in the Margin, he says, *The very words of this Sermon are in that counterfeit Treatise falsely attributed to St. Augustin, and inscribed, De Rectitudine Catholica Conversationis, History of Tythes, c. 5. pag. 54. Which Treatise, Perkins places amongst those Writings of his, which by the common judgment of all Men are reputed spurious or counterfeit.* But be it true or false, the Priest hath not given his Quotation out of it fairly ; but hath omitted those Texts which shew whence he derived the claim to Tythes, namely from *Malachi*

lucky 3. and other Texts of the *Old Testament* relating to Tythes and first Fruits among the *Jews*, but not obliging *Christians*, yea, disclaimed by this very Priest, pag. 46. And hath also left out several Passages, which shew that Tythes were then claimed *not for the Priests*, but the *Poor*. *Decima Tributa sunt egentium Animarum: redde ergo Tributa Pauperibus*, i. e. Tythes are the Tributes of needy Souls: therefore pay the Poor their Tributes. And in that very place from which the Priest gives us these words [Tythes are required as due Debt, and he that will not give them invades another Man's Right] and there leaves off with a——it follows thus, *Et quanti pauperes in locis ubi ipse habitat, illo decimas non dante, fame mortui fuerint, tantorum homicidiorum reus ante tribunal eterni Judicis apparebit, quia Domino Pauperibus delegatum suis usibus reservavit*, i. e. And look how many Poor, in the places where he lives, shall perish through Hunger, by reason of his not giving Tythes, of so many Murders shall he be found guilty before the Tribunal of the eternal Judge, because he hath kept to his own use that which was appointed by the Lord for the Poor. From these Passages, it is manifest both whence the Opinion of the Right of Tythes, then entering the Church, was taken (viz. the *Levitical Law*) and to whom they were then supposed to be due, viz. the *Poor*. And he might also (had it suited his Interest) have added another Passage in the same place, which gives a taste of the State of those Times (if the Sermon be allowed genuine) in point of Doctrine. The words are these, *Qui ergo sibi aut premium comparare, aut peccatorum desiderat indulgentiam promereri, reddat Decimam*, i. e. He therefore that desires either to purchase a Reward to himself, or to merit Pardon of his Sins, let him pay Tythe. By which the Reader may observe, how far the *Mystery of Iniquity* had by that time wrought, and to what pass the State of *Christianity* was then come, when Tythes began to be preach'd up and paid.

The Priest says, he could further prove the Opinion of the Ancients, that Tythes were of divine Right, by many more Instances. But (saith he) 'I will end these Testimonies of single Eminent Fathers, with that of *Prosper* of *Aquitain*, who speaking to the Clergy of his Days, saith, We do willingly receive the daily Oblations and Tythes

‘ Tythes of the Faithful, and shall we lay aside the care of
‘ the Flock? pag. 83.

That Tythes by the private Devotion of some began to be given in *Augustin's* time, is already noted; and that such Gifts were more frequent in *Prosper's* time (which was about fifty Years after) is not unlikely. Nor need we question, but the Clergy then did *willingly* (as he says) *receive them*, especially if we consider how much even in those times, they were *departed* from the *purity* and *soundness* of the Gospel. Of which occasion will offer to speak at large hereafter. At present therefore take only a touch of *Prosper* himself in his Book, *De promissionibus & prædictionibus Dei. Orationibus sanctorum* (says he) *me expiari ob omnia peccata posse confido*, i. e. *I firmly believe, that by the Prayers of the Saints, I may be purged from all Sin.*

But this Saying of *Prosper*, That the Priests did willingly receive what the People offered, although it may prove that Tythes were sometimes given; yet it cannot prove any general or constant Payment of Tythes.

I have now gone through the Testimonies he hath brought, of which some are reputed *false* and *counterfeit*, as the Apostolical Canons, *Clement's* Constitutions, and the Sermons attributed to *Ambrose*. Some *suspected*, as that of *Augustin de tempore*. Some not *fairly cited*, as *Origen*, *Cyprian*, and *Hierom*. Some *misapplied*, as *Justin Martyr*, *Irenæus*, and *Epiphanius*. Some speak of Tythes by way of comparison only, and with allusion to the *Jewish State*. Some mention Tythes by way of *Provocation*, to stir up the People to greater Charity and Liberality. Some about four hundred Years after Christ, preach up Tythes to be due but *to the Poor*; and enforce the Claim from the *Mosaic Law*, and other Writings of the *Old Testament*. But none of them, (I except those *Spurious Constitutions* and *Canons*) say, That Christ Appointed, Established, Confirmed Tythes, or that the Apostles either injoin'd or approved the Payment of them, or that they were at all paid in the first Ages of Christianity. So that hitherto we have found *no Divine Right to Tythes* under the Gospel, unless any will so far deceive themselves, as to acknowledge that for a divine Right now in force, which depended on the *Levitical Law*, and by its Abrogation *ceased*.

§. 4 At the close of his Testimonies, the Priest says, ' Now I hope the *Quaker* will not say all these were *Papists*; or that the Church was *Popish* as early as *Irenaus* and *Origen*: and if not, then he must recant his false Assertion, that Tythes came in with *Popery*, pag. 84.

That which in my former Book, I said of Tythes having their Institution from *Popery*, was with relation to that *Charter* of *Ethelwolf*, which the Priest grounded their Dedication on, and to the *Definition* of *Popery* which he then gave, of which more hereafter. However, I see no necessity either to affirm, the Church was *Popish* as early as *Irenaus* and *Origen*, or to recant what I have said in my former Book concerning the Institution of Tythes. For he hath not proved, and I deny, that Tythes were instituted, required or paid in the times of *Irenaus* or *Origen*, or well-nigh two hundred Years after. But of the times in and about which Tythes began to be thought due, and as so paid (which *Selden* is positive, was not till about the end of the fourth Century, and the beginning of the fifth) and of the State of the Church then, and some-what earlier also, not to speak my own sense, I will give the Reader a short View, and submit it to his judgment.

About the Year of Christ, two hundred (as early as *Origen*) *Prayers, Offerings and Sacrifices for the Dead* began to be in use in the Church. *Tertullian*, who lived in that time, mentions these things in his Book, *De Corona Militis*, and says, *They sprang from Tradition*.

As early also was the Opinion of *Purgatory* received in the Church, and believed. Both *Tertullian* and *Origen* held it, as *Perkins* confesses, *Problem*, pag. 175.

Much about the same time crept in the Opinion of the *Intercession of Saints* departed this life, from which sprang the Custom of *Praying to Saints*. And though for some time this was disputed amongst the Learned of those times, yet towards the latter end of the fourth Century (much about the same time that Tythes began to be thought on) this Custom of *Praying to Saints* grew in use in the Church, And *Perkins* acknowledges, that the *Antients*, especially after the Year four hundred, did not only sin in praying to Saints, but were guilty of *Sacrilege*; for they sometimes

place (says he) *their Hope, Faith and Confidence in the Saints*; of which he gives divers instances, pag. 93.

Reliques began to be had in veneration, and to be carried up and down, and flocked after about the Year three hundred, *idem.* pag. 81.

The going on *Pilgrimage* came in fashion about the Year three hundred and twenty, and prevailed so fast, that about the end of that Century, it was made a part of the Worship of God, *idem.* pag. 119.

The use of *Chrisme* was instituted by Pope *Sylvester*, about the Year 330.

Extream Unction was Decreed by Pope *Innocent* the first, in the Year 402.

Monkish Life, began about the Year 260. *idem.* pag. 226.

The *Calibate*, or *single Life of Priests*, began to be preach'd up, by or before the Year 300. And about the Year 380. it was commanded by the publick judgment of the Church, and a *Vow of perpetual Chastity* declared necessary, and enjoined, *idem.* pag. 192.

By these few instances, the Reader may give a guess at the State of the Church in those days, wherein Tythes began to get up. How much worse it grew afterwards in the following Ages, when Tythes came to be settled and established by Laws, I shall have further occasion anon to shew. In the mean time I proceed to examine the Authorities the Priest urges from the Decrees of Councils.

§. 5. As an Introduction to his *Conciliary Testimonies*, he gives his Reader a Note, pag. 84. 'First, (says he) 'Let it be noted, That though it be certain Tythes were 'paid from the earliest Days of *Christianity*; yet it was 'not for a long time directly enjoined by any human 'Law, either *Ecclesiastical* or *Civil*: which shews the first 'Christians believed, they were obliged to pay them by 'the Law of God, pag. 84.

This is a Note worth the noting. He says, It is certain Tythes were paid from the earliest days of *Christianity*. *The earliest days of Christianity*! Why did he not say, pag. 67. 'One Reason why Tythes are not mentioned in the *New Testament* by Name, is, To avoid all 'occa-

‘ occasion of Scandal to the *Jews*, whose Priests were
‘ then in Possession of them? Would the *Jews* have been
offended at the mention of Tythes in the *New Testament*,
which they were *not like to see*; and would they not have
been offended at *seeing* Tythes paid by the *Christians* to
their Ministers? Did he not there say, *Many things were*
suffered a while to run in their old channel, till the whole Jew-
ish Polity was Destroyed? And will he now make Tythes
to be *turned out* of their old Channel, and to run in a *new*
one from the *earliest days* of *Christianity*, before the whole
Jewish Polity was destroyed? Did he not there say, ‘ It
‘ would have been used as a prejudice to the young be-
‘ ginnings of the Gospel, if the Preachers had presently
‘ claimed the Maintenance, which others were legally
‘ instituted in? And will he here say, The *Christians* did
pay to their Preachers the Maintenance which others
were legally instated in, and that from the *earliest days*
of *Christianity*? Did he not say, pag. 71. ‘ The State of
‘ the Church in the Apostles days was such, that Believ-
‘ ers, though they were willing, could not have op-
‘ portunity to pay Tythes regularly; nor could the
‘ Gospel Ministers receive them? And will he here say,
Tythes were paid from the *earliest days* of *Christians*?
And that this *is certain* too? Certainly this deserves to
be [*nigro carbone notatum*] *Noted with a black Coal*. He
had forgot herhaps, that his Brother Priest (whom he
defends) had said in his Conference, pag. 157. ‘ I con-
‘ fess the Apostles had not the Tythes in their days —
‘ the *Levites* themselves were in Possession of them, which
‘ they kept, during the continuance of their Nation and
‘ Temple. Besides, you ought to consider, that Tythes,
‘ or any other fixed Maintenance, was utterly inconsist-
‘ ent with their unfixed State of Life; being to Preach
‘ the Gospel in all Nations, they became an improper
‘ Maintenance for them; and besides, you are to consi-
‘ der, that the Apostles needed them not, for as they had
‘ their Gifts, so their Maintenance by a miraculous Pro-
‘ vidence.

Here one of the Priests says, Tythes, or any other fixed
Maintenance, was *improper* for the Apostles, and *utterly*
inconsistent with their State; that the Apostles neither
needed Tythes, nor had Tythes, nor could have had them

if they would, because the *Levites* Possess and kept Tythes, during the continuance of their Nation and Temple, which was not utterly destroyed till about thirty seven Years after Christ's Death. The other Priest says, *It is certain Tythes were paid from the earliest days of Christianity.* Is not this pretty? How justly might I here retort what he most unjustly threw at me, pag. 59. *One of these must be false, for indeed there is a manifest contradiction.* Let them lay their Heads together again, and see if they can reconcile it.

But it seems however, this *early* Payment of Tythes was not for a long time directly enjoined; which was seasonably noted by him to excuse himself from giving some *early* Constitution either Ecclesiastical or Civil for the so *early* Payment of them. But this *Non-Injunction*, he says, shews, *The first Christians believed they were obliged to pay them by the Law of God.*

He's very much out. For, *First*, That the first *Christians* paid Tythes at all, is not only denied, but *learnedly* disproved, and Tythes proved not only improper for, but utterly inconsistent with the Apostolical State, by his own dear Brother the other Priest in his Conference, pag. 157. And, *Secondly*, If Tythes had been as *certainly* paid in the next Ages to the Apostles, as it is *certain* they were *not* paid in the Apostles Time, yet would not such a Practice any more have proved, that the *Christians* believed they were obliged to pay them *by the Law of God*, then it would have proved the *Christians* in *Tertullian's* time, who Prayed and Sacrificed for the Dead, without the *Injunction* of any Human Law, either Ecclesiastical or Civil, for a long time, did believe they were obliged so to Pray, and so to Sacrifice, *by the Law of God*; which that they were far enough from Believing, *Tertullian* sufficiently shews, when speaking of those things, he says, 'If thou demandest the Laws of these and other such like Disciplines, thou wilt find none in the Scriptures. Thou wilt find Tradition pretended for the Author, Custom for the Confirmer, and Faith for the Observer, *lib. de coron. mil.*

He adds, *ibid.* 'That according to *St. Augustin's* Rule viz. [That such things as were Universally observed, and owed not their beginning to any Council, were to
' be

‘ be thought to have been ordained by the Apostles^{ten}
 ‘ Tythes and first Fruits must at least be of Apostolical
 ‘ Institution.

This is grounded on a Supposition (at which he is very notable) that Tythes and first Fruits were *Universally paid*. I deny it, both as to *time* and *place*. Let him first prove that, and then he may expect a further Answer. Now to his Councils.

§. 6. In his first *Regiment* of Councils, that which leads the *Van*, pag. 85. is the Counterfeit Canons falsely ascribed to the Apostles; of which enough hath been said before to *detect them*, and *shame him* for urging them. Next comes up the Council of *Gangra* held about the Year 324. in the seventh and eighth Canons of which, *Tythes* (he says) *are called* [καρποφορίας ἑκκλησιαστικὰς] which he Englishes (but ill) *Ecclesiastical Tribute of Fruits*. But bearing with the Translation, let him shew, (if he can) that Tythes are mentioned, by name, in any Canon of that Council. If not, Why abuses he his Reader in saying, *Tythes are there called Ecclesiastical Tribute of Fruits*? A like falshood he imposes on his Reader in his next Quotation of the Council of *Antioch*, held in the Year 341. (as he says, but in the Year 345. says *Burdegalensis*) in the twenty fourth and twenty fifth Canons, of which he reads (he says) *The profits of the Church, or the Fruits of the Fields*.

But what is that to the proof of Tythes? Could the Church have no Profits or Fruits of the Fields but it must needs be Tythes? If Tythes had been named in that Council, why did he not shew that? But if they were not named there, why does he play upon his Reader, and endeavour to perswade him they were? Is he not ashamed to say, he finds many Antient Councils suppose Tythes to have been paid, and ordering how Tythes should be distributed by the Bishops, and yet cannot shew out of those antient Councils (as he calls them) that Tythes were so much as *once named* in them?

To these Councils (for credit sake, and to increase the number) he adds, *the Canonical Epistle* (as he calls it) of St. Cyril of Alexandria to Domnus, where, he says, he finds, *mention of Ecclesiastical Revenues*.

What then, is nothing an Ecclesiastical Revenue but Tythes? If he had found that Revenue there called Tythes, he had then found something to his purpose; but as it is, it helps him not at all. See now what his great boast of *MANY Antient Councils*, which *suppose Tythes to have been paid*, &c. is come to. The first has long since been *branded for a Counterfeit*, the two next have *not a word of Tythes*, the fourth and last is *not the Decree of a Council*, but the Epistle of a *single Person*, and that says *nothing of Tythes* neither. And yet, such is the immodest Confidence of the Man, that he doth not stick to say, pag. 86. *In the fore-cited places it appears, that Tythes and First Fruits were given to the Church long before the Year of Christ 324.* So indeed I think they had need to have been, if they had been paid (as he boldly says, 'tis certain they were) *from the earliest days of Christianity*, pag. 84. But as that is very fairly disproved, by his own dear Brother, in his *Friendly Conference*, pag. 157. So this remains yet to be proved by himself, or any other, that like himself, has so much confidence and so little credit, as to undertake it.

But how comes it we have no more of these *antient Councils* produced? Why brought he not forth the Council of *Casaria* (holden about the Year 200.) which *Burdgalensis* calls the *first Council* after the Apostles times? Why past he over the several Councils of *Carthage*, held about the Years 236, and 253? Why slipt he those holden at *Antioch* about the Year 270? Why mentioned he not the Council of *Sinuessæ* in *Campania*, nor the first of *Ancyra*, held about the Year 290? Why took he no notice of the Council holden at (*Cirtes*) in *Numidia*, about the Year 304? Of the second of *Ancyra*, about the Year 309? Or of the *Neo-Cæsarian*, about the Year 313? And (to pass by the *Roman* and *Elibertine* Councils under *Sylvester*) how came he to omit that great and universal Council (as some call it) holden at *Nice*, about the Year 320? Were *some* of these Councils *rejected*? So were *some* of them he urged. Was there no mention of *Tythes* in *these*? No more was there in *those* he alledged. And doth it not look strangely that *so many* Councils, held in *several* Parts of the World, should not have a word of *Tythes*; and yet this Man should talk of *Tythes being certainly paid* from

from the earliest days of Christianity! Pray hear what *Selden* says upon this subject, Chap 4. of his *History of Tythes*, pag. 43. speaking of the Opinion of them that would have Tythes to be an Ordinance of the Apostles, ‘ Had it been (*says he*) the Apostles Ordinance, or the use of the Church in the Primitive Times, *Origen, Tertullian, and Cyprian* (having such occasion to mention it) could not have been so silent of it. And is it likely (*adds he*) that all the old Councils from thence, till near six hundred Years after Christ (which being authentick beyond exception, have special Canons for the Lands and Goods possess’d by the Church, the Offerings, Revenues, and such more) could have omitted the name of Tenth, if either such use or Apostolical Law had preceded? They (*says he*) talk of ἐκκλησιαστικά πράγματα, the Goods of the Church, καρποφορίαι ἐκκλησιαστικαί, or Offerings of first Fruits; but have not a word any where of the tenth part. And (*adds he*) in those counterfeit Canons also (*meaning those called the Apostles Canons*) one is indeed of first Fruits (although, touching them by that Name, certainly no Law was made under the Apostles) but no words of *tenths*; Thus he.

§. 7. Thus far of those Councils which he supposes, *suppose Tythes to have been paid*. Come we now to those other, which he says, *directly enjoin them*, of which the first he gives is, The Decree of a *Roman Council* in the Year 374. commanding, *That Tythes and first Fruits should be paid by the Christians, and they which withhold them should be anathematized*, pag. 86.

This is the *first* of his *direct* Injunctions for the Payment of Tythes; and he had no sooner set down this, but he began to bethink himself, that this Council, if it came to be examined, would scarce *stand the tryal*, and therefore without more ado, in the very next words he says, ‘ But there is some Question whether this Council be genuine or no? I shall therefore (*says he*) omit this, and all those other Councils which suppose them, but do not enjoin them, pag. 86.

The Proverb says, we may judge of a Man by the Company he keeps. But if we should judge of his Cause, by the Evidences he brings to prove it, what may the Cause be thought to be, when the Witnesses are *Counterfeits*,

Cheats, corrupted and false? What shameful Work is this?

But now he comes to one which he calls a *positive Ecclesiastical Law*, and the first too; and yet that was not made till the Year 560, as he says, but *Selden* places it in the Year 586. It is the Council of *Mariscon* (a Bishoprick in the Diocese of *Lyons*) which he says, pag. 87. speaks thus, 'The Divine Laws taking care of the Priests and Ministers of the Churches, for their Inheritance, have enjoined all the People to pay the Tythes of their Fruits to holy places, that being hindred by no labour, they may more duly attend spiritual Ministries, which Laws the whole company of *Christians* have for a long time kept inviolate.

Thus far his English differs little from the Latin, as *Selden* has it, saving that where his English is, *That being hindred by no labour*: The Latin adds, *per res illegitimas*, i. e. by *unlawful things*. But in the latter part of his Quotation, which contains the Decree it self, there is no correspondence between the Latin and his English; so great a Liberty of variation doth he take. The Latin in *Selden's* (*History of Tythes*, cap. 5. §. 5.) goes on thus, *Unde statuimus ut Decimas Ecclesiasticas omnis Populus inferat, quibus Sacerdotes, aut in Pauperum usum, aut in Captivorum redemptionem erogatis, suis orationibus pacem Populo ac Salutem impetrent*, i. e. 'Whereupon we ordain, that all the People bring in the Ecclesiastical Tythes, which being bestowed either for the use of the Poor, or for the Redemption of Captives, the Priests by their Prayers may obtain Peace and Safety for the People. Instead of which his English runs thus, 'Wherefore we decree and ordain, that the Antient Custom be observed still among the Faithful, and that all the People bring in the Tythes which maintain the Worship of God. Let the Understanding Reader compare now, and see what he can find in this English to answer that in the Latin [*quibus Sacerdotes, aut in pauperum usum, aut in captivorum redemptionem erogatis, suis orationibus pacem populo ac salutem impetrent*] or what in the Latin to Answer this in the English [*That the Antient Custom be observed still among the Faithful; And, That Tythes maintain the Worship of God.*] This is a fault this Priest is too frequently guilty of: He gives not his Quota-

Quotations in the Author's words, but in his own, concealing the Author's, that he may the more safely and undiscerned *twist* his Quotations to his purpose, and thereby lead his Reader's Judgment Captive *Hoodwink'd*. His design here was to prove the *Antiquity* of Tythes in the *Christian Church*, to countenance which, he is not content with what is said in the Decree, *viz. That the Christians have kept these Laws inviolate for a long time*; but adds, *The antient Custom*. And because the words of the Decree shew what *Service* Tythes were then put to, namely, *the use of the Poor, or Redemption of Captives*, he leaves that out, and instead thereof puts in [*which maintain the Worship of God*] And having thus formed it for his purpose, he thinks now he has got enough to serve his turn. *These words* (he says) *do fully prove our Assertion of Tythes having been paid from the beginning*, jure divino, pag. 87.

But he mistakes in this too, and that not a little. This Council falls a great deal *too low* to prove his Assertion. For how should these, who lived so near the end of the sixth Century, understand the Practice of the first times, what was done in the beginning, and what was paid in the earliest days of *Christianity*, *better* than they whose lot fell *nearer* to the first times by well-nigh the one half? Or what likelihood is there, that if Tythes had been paid from the beginning, from the *earliest* days of *Christianity*, no one of those many Councils before remembred, should so much as *once* have mentioned Tythes, especially seeing divers of them speak particularly of the Offerings, Oblations, Revenues and Treasure of the Church? But this Council intimates, that *Tythes had been paid for a long time*.

What then, must that long time be extended to the *very beginning*, to the *earliest* days of *Christianity*? No such matter. *Selden* says, 'That long time they speak of, might have had perhaps beginning from the Doctrine of those two great Fathers St. *Ambrose* and St. *Augustine*, about the Year 400. History of Tythes, pag. 48. From which time to this Council, there having passed about one hundred and eighty years, might not improperly be called a *long time*. The common use of Speech will justify it. But the Decree mentions *Divine Laws*,
from

from whence the Priest infers, *Tythes were paid from the beginning, jure divino.*

But *Selden*, in the place fore-quoted, shews, that the Laws there called Divine, were but the *Mosaical* Laws, which these Priests, both one and 'tother, refuse to claim by, *Friendly Conference*, pag. 133. *Right of Tythes*, pag. 46. Thus much of the particular parts of the Decree. Now of the Council, it self, it is observable, that as it was but a *provincial* Council, and so affords no *general* Determination; so (as *Selden* Notes, pag. 58.) 'Not so much as any Canon of it is found mentioned, as of received Authority, in any of the more antient Compilers of Synodal Decrees: which he there shews at large. But leaving what hath been said of this to the Reader's Observation and Judgment, I go on to examine his next Quotation out of the Council of *Hispalis*, which he dates in the Year 590. and delivers in these words, 'We ordain that all the Fruits and Tythes, as well of Cattle as of Fruits, be rightly offered to their several Churches, by Rich and Poor, according to the saying of the Lord by the Prophet, Bring ye all the Tythes into the Store-House, &c.—For as God hath given us all, so of all he requireth Tythe of the Profits of the Field, and all Provisions, of Bee's and Honey, Lambs, &c. And he that pays not Tythes of all these, is a Thief to God himself, pag. 88. His Observation on this is, That *they all declare Tythes to be due, jure divino.*

But whence fetcht they their Opinion of the Divine Right of Tythes? Do they not deduce it from the Words of the Prophet, and ground their Decree thereupon? And had not those Words of the Prophet a direct reference to the *Ceremonial Law*? And is not the Ceremonial Law ended and *abrogated* by Christ? And do not these Priests disown any claim from it? *Friendly Conference*, pag. 133. *Right of Tythes*, pag. 46. What trifling then is it thus to argue! Besides, there is great ground to suspect the Credit of his Quotation. *Selden* noting the falshood which some commit, who out of *Juo*, attributed an express Canon for the Payment of first Fruits and Tenths, to the provincial Synod of *Sivil*, and giving the words of that Canon, little different from these quoted by the Priest, says, The old Manuscript Copy of *Juo* hath it, *ex concilio Spanensi*,

Spanensi, and the Printed Book, *ex concilio Hispalensi*. Then sticking a little at the word [*Spanensi*] he adds, ' Whatever he meant by it, clearly the whole Canon is ' of much later time, the first words of it also being no- ' thing but the Syllables of one of *Charlemains* Laws, that ' was not made till 780. years from Christ. He observes also, That ' *Gratian* warily abstained from using these ' Canons; and a little after concludes positively, ' That ' among the known and certain Monuments of Truth, till ' about the end of 800 years, no Law Pontifical or Sy- ' nodal (saving that of *Mascon*) Determines or Commands ' any thing concerning Tenths, although very many are, ' which, speaking purposely and largely of Church Reve- ' nues, Oblations, and such like, could not have been ' silent of them, if that quantity had been then establish- ' ed for a certain Duty. He then shews, that the *Canoni- ' sts* and others in later Ages, compiling their Decrees, have made those words, by which the Offerings of the *Christians* were expressed, to serve as if they had expressly named Tythes (in which Observations he seems to take this very Priest by the Nose) and concludes thus, ' He ' that reads those old Canons only, as they are so applied, ' in late Authority, to Tythes, might perhaps soon think ' that at first they were made specially and by name for ' them. The matter (*says he*) is plainly otherwise. What ' was ordained in them about Tythes, is out of them in ' later times (Tythes and Oblations being then supposed ' of equal right) expressly extended also to Tythes. And to this purpose, he cites Friar Crab, (in *Prolegom. ad Tom. 1. Council.*) thus, *Licet forsau falso tali sint Pontifici, vel certe tali Concilio per scriptorum incuriam adscripti*, i. e. *Although, perhaps* (speaking of such Canons) *they are falsely ascribed to such a Pope, or to such a Council by the carelessness of Writers.* Thus far *Selden*, History of Tythes, c. 5. §. 5.

And in his sixth Section of the same Chapter, mentioning again the Decree of *Mascon*, which was but Provincial, he says, ' No Canon as yet was received in the ' Church generally, as a binding Law, for Payment of a ' any certain quantity; which not only appears (*says he*) ' in that we find none such now remaining, but also is ' confirmed by the Testimony of a great and learned ' *French Bishop* (in whose Province also *Mascon* was) that could

' could not be ignorant of the received Law of his time.
 ' He lived and wrote very near the end of this Four hun-
 ' dred Years (I think (says he) in the very beginning
 ' of the next, which, according to *Selden's* Division,
 ' must be the Year 900.) And, in a Treatise about the
 ' Dispensation of Church Revenues, expressly denies, that
 ' before his time any Synod or general Doctrine of the
 ' Church had determined or ordained any thing touching
 ' the quantity that should be given, either for Mainte-
 ' nance or building of Churches. He gives the Testimo-
 ' ny of this Bishop in his own words, thus, ' Jam vero de
 ' donandis rebus & ordinandis Ecclesijs nihil unquam in
 ' Synodis constitutum est, nihil a Sanctis Patribus publice
 ' prædicatum. Nulla enim compulit necessitas, fervente
 ' ubique religiosa devotione, & amore illustrandi Eccle-
 ' sias ultro æstruante, &c. (*i. e.* But now concerning
 ' endowing and ordaining Churches, there has never been
 ' any thing decreed in Synods, nor publicly preached
 ' by the Holy Fathers. For there has not been any ne-
 ' cessity for that, religious Devotion being every where
 ' warm, and the desire of adorning Churches burning of
 ' its own accord. And then adds, ' This Author is *Agobard*
 ' Bishop of *Lyons* (very learned and of great Judg-
 ' ment) and had not so confidently denied what you see
 ' he doth, if any Decree, Canon, or Council, generally
 ' received, had before his time commanded the Payment
 ' or Offering of any certain part. And to confirm the
 ' Truth of this Bishop's Testimony herein, he adds, that
 ' Neither in the *Codex Ecclesiæ universalis*, or the *Codex*
 ' *Ecclesiæ Romanae*, or *Africanae*, *Fulgentius Ferrandus*, *Creso-*
 ' *conius*, or *Isidore's* Collection (all which, in those elder
 ' Ages, were as parts of the Body of the Canon Law) is
 ' once any mention of the name of Tenth. Thus far
Selden. By which it may appear that Tythes had not so
 early a settlement in the Church as the Priest would per-
 swade his Reader.

The Priest seems now to have done for the present
 with Councils, and betakes himself to the Laws of *Kings*
 and *Emperors*. To which before I pass, I desire the Rea-
 der to take notice to what a nothing his great talk of Coun-
 cils is come; and that after all his great Brags, he hath
 produced but one Council that expressly names Tythes, and
 that

that but a *Provincial* one neither, and falling so much short of that *Antiquity*, that *Antient Date*, the *Beginning* and *earliest* days of *Christianity*, which he so frequently and *vauntingly* repeats, that it was not much less than 600. years after Christ, before it was made, and then too in probability little regarded.

§. 8. Now let us observe the Laws he offers, made by *Kings* and *Emperors* concerning Tythes. The first he instances is of *Constantine* the Great, *Who* he (says, pag. 89.) *being settled in his Empire, in the Lands under his Dominion, out of every City gave a certain Tribute, to be distributed among the Church and Clergy of the Provinces, and confirmed this Donation to stand for ever.*

If this be true, yet what relation hath this to Tythes? If *Constantine* gave a *Tribute* out of every City, doth it thence follow that that *Tribute* was *Tythes* or the *Tenth* part of the Revenue of those Cities? Or if that should be supposed, would the Priest thence infer, that the Country People, the Farmers, the Husband-men, who lived not in the Cities, but in the Country Towns and Villages, were by this Donation obliged to pay the *Tythes* of the *Increase* of the Lands, which they manured and occupied? What need had there been of such a *Tribute* out of the Cities? This Instance of *Constantine's* Donation, if it be allowed to prove any thing, will rather prove that *Tythes* were not then paid, than that they were. But the Truth of the Donation is questioned. *Cusanus* says thus of it, '*Sunt meo judicio illa de Constantino Apocrypha, i. e. Those things concerning Constantine are in my Judgment Apocryphal, that is, obscure and doubtful.* Many other Authorities *Perkins* produces to prove the Donation of *Constantine* false, *Problem.* pag. 15. But whether it be false or true, it speaks nothing of *Tythes*, and therefore is the less to be regarded.

The Priest goes on thus, *It were endless to relate all the Constitutions of pious Emperors either to enlarge the Revenues of the Church, to preserve its Liberties, or to secure the Donations made by others. Let that one Law which is so full for the Divine Right of Tythes, serve instead of many Instances,* pag. 89.

I cannot but take notice, how *short-winded* this Priest is when he comes in *earnest* to produce his Authorities. He *talks big* before-hand, and gives great expectation of what he will do, but when he comes to the Point, how *mean* (Alas!) is his Performance in respect of the *Preparation* he makes? What a *Noise* did he make of Councils ere now? Who that heard him would not have almost thought, that *All the Antient Councils* had been called *on purpose* to settle Tythes upon the Clergy? And yet after all this *heaving* and *swelling*, the great *Mountain* hath brought forth but *one Mouse*, and that a *little one* too; I mean his *high Talk* and *great Preparation* hath produced at last but *one Authentick Council* that mentions Tythes (if that one be Authentick) and that but a *Provincial* neither. And now that he is *slipt* from *Councils* to the *Laws* of Kings and Emperors, he instances *one* of *Constantine the Great*, of *suspected Credit*, that has *no mention* of, nor relation to *Tythes*; and then *immediately* says, *It were endless to relate ALL the Constitutions of pious Emperors, &c.* as if he had almost *wearied* himself with relating *so many* before, when as indeed this was the *first* and *only* one that he had so much as named. And how *poorly* afterwards doth he come off, when he says, *Let that ONE Law which is so full for the Divine Right of Tythes, serve instead of MANY instances?* Can any one doubt (who observes his manner of writing) that this is only a *Flourish* to hide his *penury*? It had been worth his while (though he had taken a little the more time for it) to have given us some of the *most material* of those *MANY* Constitutions of Pious Emperors, which he says it were *ENDLESS* to relate; and it is not to be questioned but so he would, could he have found amongst them *All* any that had spoken but *favourable* of Tythes. But since *no more* are to be had, let us look the more intently on this he doth give, and see whether it deserves to serve instead of *Many* instances. He words it thus, pag. 89. *The Tythes by God's Command are separated for the Priests, that they which are of God's Family may be sustained by his Portion, and therefore they cannot by any human Priviledge be given to Lay-men; lest the Supream Authority should therein prejudice the Divine Commandment.*

I see no reason for his calling this a *Law*, which is rather a *Declaration* by *Doctrine*, than a *Constitution* by *Precept*. If it be a *Law*, he might have done well to have acquainted his Reader *who was the Law-maker*. He neither tells us who was the *Author* of it, nor in *what Age* 'twas made; but sets it down *bare and naked*, as I have here Transcribed it: only in the Margin he hath this reference [*Cod. l. 7. Tit. de prescrip.*] But though he *conceals the date* of it, yet that Passage in it [*therefore they cannot by any human Priviledge be given to Lay men*] speaks it to be of *much later Birth* than he would willingly have it pass for. However, let the Age and Author of it be as they are, it deserves not the name of a *Law*, much less of *such a Law*, as in the Case of Tythes may serve instead of *many instances*: for it *injoins* nothing, but only *supposes* Tythes separated for the Priests by God's Command, and declares they therefore cannot by any Human Priviledge be given to Lay-men. This peradventure may somewhat concern the *Civil Magistrate* and the *Impropriators*, but not the Case in hand.

In the same place, he says, *A parallel Law to this we find in Authenticiis, ti. eod.*

It may be so. But where he *found* it, there it seems he thought fit to leave it, for he says not a word more of it. But going on nearer to King *Ethelwolf's* time, he says, *K. Ethelwolf might know how the religious K. Riccardus had confirmed the Decrees of the first Council of Hispalis about paying Tythes, Anno 500. Nor could he be ignorant what Charles the great had done in settling Tythes on the Church about 100 Years before K. Ethelwolf's Donation, pag. 90.*

The Story of *Riccardus* I am a stranger to, and like to be for him; for he has not been *so fair* as to acquaint his Reader *whence* he took it. That of *Charles the Great* was about the year 780. far enough *short* of his *boasted Antiquity*, and of the *earliest days* of Christianity, falling indeed in a time when the Church was miserably *depraved and corrupted*, and growing every day *worse and worse*, as I shall have occasion more particularly to shew when I come to *Ethelwolf's* time. And though the Priest says, *This Emperor (who gave Tythes) was so far from Idolatry, that he called a Council to condemn the use of Images, and write against them himself.*

Yet Corruptions enough were there then in the Church, beside the use of Images to prove the Religion he professes to be *Popish*, according to the definition of *Popery* given by the other Priest in his *Friendly Conference*, pag. 149. where he says, ‘ I cannot give you a more brief and true Account of *Popery* than this, That it is such Doctrines and Superstitious Practices, which by the Corruption of time have prevailed in the Church of *Rome*, contrary to the True, Antient, Catholick, and Apostolick Church. Now that the Doctrine of *Purgatory*, of the *Intercession of Saints* deceased, of *Monkish life* and the *Calibate* (or unmarried life of Priests) and that the Practice of *Praying for the Dead*, of *Sacrificing for the Dead*, of *Praying to Saints*, of *Going Religiously on Pilgrimage* as a part of Divine Worship, that the use of *Chrism* and of *Extream Unction*, were received in the Church long before this Charles his time, I have already shewed, That *these Doctrines and Practices by the corruption of time have prevailed in the Church of Rome*, I have proved before by the unquestionable Evidence of *Protestant Authors*: and whether these Doctrines be true or false, whether these Practices be *Superstitious* or no, whether or no both the Doctrines and Practices be contrary to the True, Antient, Catholick and Apostolick Church, let the true *Protestant* judge. If these Doctrines and Practices are not *Superstitious*, if they have not prevailed by the corruption of time, if they are not contrary to the True, Antient, Catholick and Apostolick Church, then am I under a mistake. But if they are *Superstitious*, if they have prevailed through the corruption of time, if they are contrary to the True, Antient, Catholick and Apostolick Church, then are they *Popish* (according to the Priest’s own definition of *Popery*) and consequently *Tythes*, so far as he derives their Institution from those who were in the Belief and Use of these Superstitious Doctrines and Practices, had their Institution from *Popery*. But of this more when I come to *Ethelwolf’s* time.

What hath been said in this place with relation to *Charles the Great*, may opportunely also give a check to the Priest’s over bold Assertion in his following words, when he saith, that *Before the time of King Ethelwolf, Tythes were settled on the Church in most parts of the Christian World,*

even

even by Civil and Ecclesiastical Constitutions, as well as Voluntary Donations, &c. pag. 90.

I call this an *over-bold* Assertion, because, *First*, I know he herein affirms *more* by a great deal than he is able to prove; and *Secondly*, If he could make such a *general* Settlement appear, yet would not that acquit Tythes from the blemish of a *Popish* Institution, in as much as I have proved before, even by the Priest's own Definition of Popery, that Popery had made her encroachments in the Church before the time of *Charles* the Great.

§. 9. Hitherto he has travelled *Foreign* Countries to seek a Right to Tythes, and has taken *much* pains to *little* purpose. Now he begins to look *Homeward*, where I am of Opinion he will speed no better. He had a mind in his way to *brand* me with *ignorance*, but he wanted an occasion for it. Where therefore he could not find a way, he resolved (like the *Carthaginian* Captain) to make one. Hereupon, he says, pag. 91. *He perceives all along I date the very Birth of Tythes in the Year 855.* For this Suggestion he has not the least colour of reason. For if the Birth of Tythes were dated (as he says) in that Year, it was not *I*, but *his Brother Priest* that gave them that date, by fixing on *Ethelwolf's Charter* for the ground of his Claim to Tythes, which was made in that Year. The Argument was *his own*, the Method and Order of his Discourse was at *his own Choice*. Had he designed an *elder Birth* to Tythes, he might have given them an *elder Date* if he could. But he thought fit to Date his Claim to Tythes from *Ethelwolf's* Donation, which, out of *Spelman*; I shewed was made in the Year 855, and thereupon I said (pag. 299.) *If he had any Charter or Settlement of Tythes of older Date than that of Ethelwolf (which was about the year 855.) he should have produced it, and probably so he would. However, since he did not, I have no reason to think he has any elder.* I took the *oldest* he thought fit to give, and did not take upon my self to Date the Birth of Tythes, but shewed the Reader in what year my Opponent had dated his Claim.

But having liberally bestowed *his Brother's Ignorance* upon me, and thereby got an occasion to insinuate that I am miserably mistaken, he goes about to set forth a *more an-*

cient Date of the Birth of Tythes, than that of *Ethelwolf's* Charter. And first he brings in *Fleta* the Lawyer expounding the word [*Church-esset*] to signify a certain measure of Corn, which every one of Old gave to the holy Church, about the time of St. Martin's Feast, as well in the time of the Britains as the English; adding, that it was after called first Fruits. From hence he infers, That by this account, there was a kind of Tythes paid by the Britains before the coming of Austin.

Pray mark his word [*a kind of Tythes*] he himself, it seems, for all his usual confidence, would not adventure to call it simply Tythes, but a kind of Tythes. What means he by this? Was this certain Measure of Corn, the tenth part of the Crop? He says, Every one of Old gave this certain Measure of Corn, but doubtless every one had not a Crop of Corn growing. But waving this and his other Conceits of the Saxon words *Ciric-sceat*, or *Ciric-set*, signifying the Tribute of the Church, or the Church Seed; with what else he urges out of *Malmsbury*, *Spelman* and *Lindembrogius*, concerning first Fruits of Seed and Tribute of Corn, together with the Law he cites of K. *Ina*, commanding the Payment of the *Ciric-sceat* on the Feast of St. Martin, under a severe penalty. (all which are nothing to the present purpose, unless he could prove that this *Church-esset* and *Ciric-sceat* were really and properly Tythes, which I deny) I go on to his next Quotation, the Epistle of Boniface to Cuthbert Arch-Bishop of Canterbury, in which he tells me, I shall find Tythes by Name. Only by the way, seeing he hath mentioned K. *Ina* for a Patron of Church Revenues, I desire the Reader to take a little notice of the Corruption and Superstition of that Age and Church in which K. *Ina* lived, and for whose sake he made that Law. ' He built
' (says Speed) the Abbey of *Glasenbury*, and garnished the
' Chappel thereof with Gold and Silver, and gave rich
' Ornaments thereto; as Altar, Chalice, Censer, Candelsticks, Bason and holy Water, Bucket, Images and
' Pale for the Altar. He instituted also a certain yearly
' Payment to the See of Rome, known afterwards and
' challenged by the name of *Peter Pence*, and casting off
' at last his Regal Authority, he went to Rome, where in the
' habit of a religious Man he spent the remainder of his
' Life. By this the Reader may perceive what Religion

K. *Ina* was of, who, besides his *other Superstitions*, was a setter up of *Images* in the Church; and declared his Communion with the Church of *Rome*, not only by his Donation to it, but by entering and leading a *Monkish Life* in it. And what the Church of *Rome* at that time was, in point of *Idolatry*, is notorious to all that have conversed in the Histories of those times, and observed the great Contentions occasioned about *Images* and *Image-worship* between the Emperors *Philippicus* and *Leo* the third on the one hand, and the Popes *Constantine*, *Gregory* the second, and *Gregory* the third (under one of whose Popedom *Ina* went to *Rome*) on the other hand; the Emperors endeavouring the destruction of *Images*; the *Popes* with the *Clergy* as stoutly maintaining and defending them. And under two of these *Popes* were two *Councils* called in *Rome* on purpose to establish *Image Worship*. Now to his Quotation out of *Boniface*, he says, pag. 92. *If I desire to have the name of Tythes, as well as the thing, among the Antient Saxons, I may find in the Epistle of Boniface to Cuthbert, Arch-Bishop of Canterbury, Anno 745. That the English Priests in those days were maintained by the taking the daily Oblations and Tythes of the Faithful.*

Hitherto he has found *neither the thing nor the name* among his *Saxon Evidences*; but has given only some ill-grounded Conjectures, that *Church-esset* and *Ciric-sceat* might signify a kind of *Tythes*. And what he has now found in the Epistle of this Arch-Bishop *Boniface*, comes much too late to clear *Tythes* from the blemish of *Popish Institution*. For if he could prove an *Institution* of *Tythes* in this Nation, a general Dedication of *Tythes* or any positive Law commanding the Payment of *Tythes* here, as early as this Epistle of *Boniface*; which yet is far from early in comparison of the earliest days of Christianity, yet unless he could also wipe away (for covering will not serve) those foul Spots and filthy Stains, those gross Corruptions and Superstitions, wherewith the Church was at that time, and before, miserably polluted and deformed; all he can say, will not acquit *Tythes* from a *Popish Institution*, even according to the Notion his Brother Priest has given of *Papery*. But though through the blind Devotion of that Age, some of the most superstitiously Zealous might not improbably give *Tythes*, yet hath not he given, or I met with any

Law, Constitution, or Synodal Decree of that time (of undoubted Credit) injoyning the *Payment* of Tythes. This very *Cuthbert*, to whom the fore-cited Epistle of *Boniface* was written, being then Arch-Bishop of *Canterbury*, called together the Bishops and Prelates, and held a great Synod near a place called *Clomesho*, the Decrees of which Synod *John Fox* hath set down particularly, in his *Acts and Monuments* of the Church, upon the Year 747. (in which Year that Synod was held.) But in all those Decrees there is not the least mention of Tythes: No Constitution yet appears, Civil or Ecclesiastical, for the payment of Tythes. And as for *Boniface* himself, from whose Epistle the Priest would prove the settlement of Tythes in *England* before *Popery*, take but the Character that *Fox* gives of him in the place fore-quoted, and then think as thou canst of him, the Religion and times he lived in. First he taxes him with *maintaining superstitious Orders of lascivious Nuns and other Religions, and restraining the same from lawful Marriage*. Then he adds, ‘ For so we find of him in Stories, that he was a great setter up and upholder of such blind Superstition and all *Popery*. Who being admitted by Pope *Gregory* the second, Arch-Bishop of *Magunce*, and indued with full Authority legantine over the *Germans*, builded Monasteries, Canonized Saints, commanded Relicks to be worshipped, &c. Item (says he) by the Authority of the said Arch-Bishop *Boniface*, which he received from Pope *Zachary*, *Childericus* King of *France*, was deposed from the Right of his Crown, and *Pipinus*, betrayer of his Master was confirmed, &c. From this *Boniface* (adds he) proceeded that detestable Doctrine which now standeth Registred in the Popes Decrees, *Dist. 40. Cap. Si papa.* which in a certain Epistle of his, is this, That in case the Pope were of most filthy living, and forgetful or negligent of himself, and of the whole *Christianity*, in such sort, that he led innumerable Souls with him to Hell, yet ought there no Man to rebuke him in so doing, for he hath Power to judge all Men, and ought of no Man to be judged again. Now Reader weigh and consider with thy self, what manner of Bishop this *Boniface* was, what a Religion he profest, what times he lived in; and then tell me, whether or no *Popery* had not

not made her *Encroachments* in the Church, in the time of this Bishop *Boniface*.

Next to the Epistle of *Boniface* before-mentioned, the Priest offers a Collection made by *Egbert*, Arch-Bishop of *York*, in the Year, as he says, 750. of all the Canons that were in the Councils before his time, and which were in force in England; among which Canons, he says, pag. 93. there is frequent mention of *Tythes*, as particularly in the 4. 5. 99. and 100. The words of the fourth Canon he gives thus, *That the People be instructed in the right manner of Offering them to God's Church.* The words of the fifth Canon he sets down thus, *That the Priest shall take them, and set down the names of those who gave them.* There he stops, omitting the rest of that Canon, which in the Latin thus follows, [*& secundum Auctoritatem Canonicam coram testibus dividant, & ad ornamentum ecclesie primam eligant partem, secundam autem ad usum pauperum atq; peregrinorum per eorum manus, misericorditer cum omni humilitate dispensent; tertiam vero sibi met ipsis Sacerdotes reservent, i. e.* 'and according to Canonical Authority shall divide them before Witnesses, 'and shall chuse the first part for the Ornament of the 'Church; The second part they shall with all humility 'most mercifully distribute with their own hands to the 'use of the Poor and of Strangers; but the third part 'the Priests shall keep for themselves.] I have Transcribed this only to shew the Priest's Craft in concealing it. He would have the benefit of this Canon; he would use the Authority of it to prove his Claim to *Tythes*; but he would not have the People understand how, and to what uses *Tythes* were appointed by this Canon to be employed. How great a Charge are the People now at in maintaining the Poor, and in repairing and adorning those Houses which they call Churches, over and above their *Tythes* to the Priests, whereas this Canon which the Priest urges for the proof of his Claim to *Tythes*, commands expressly, that the *Tythes* being divided into three parts, two parts of the three should be bestowed upon those publick uses, and the Priests to have but the one third part that remained. But now, alas! the Priests swallow the whole tenths, the two parts as well as the third; and the People are fain to make *New Levites* to defray those publick Charges, from which by this Canon they were to be freed. But be this spoken

by the way only. Now to the Canons themselves. He says, they were *collected* by Egbert, about the Year 750. but by *whom* and *when* were they made? Doubtless that had been very material, but he has *not a Syllable* of it, but delivers it in the Gross, for a Collection made by *Egbert* of all the Canons that were made in the Councils before his time, &c. But by *what Art* did Egbert *collect* Canons that were not made till after his Death? For that some such are in that Collection which bare his Name, *Selden* gives more than probable Reasons. First, he says, 'The Authority of the Title must undergo a Censure. Then he adds, 'Who ever made it, supposed, that *Egbert* gathered that Law, and the rest joyn'd with it out of some former Church-Constitutions, neither doth the name [*Excerptiones*] denote otherwise. But in that Collection, some whole Constitutions occur in the same Syllables as they are in the Capitularies of *Charles* the Great. Of which he instances *one*, and says, 'There are some others which could not be known to *Egbert* that died in the last year of *Pipin*, Father to *Charles*. How (says he) came he then by that? And how may we believe that *Egbert* was the Author of any part of those Excerptions? Unless you would excuse it with that use of the middle times, which often inserted into one Body, and under one name, Laws of different Ages. (But that excuse will not help, since there would still remain the same doubt and ground for jealousy that *these Canons about Tythes were made in some of the latter Ages*, not in (much less before) that which *Egbert* lived in) 'But admit that (says *Selden*) yet what is [*Secundum canonicam auctoritatem coram testibus dividant*? The Antientest *canonica auctoritas* (says he) for dividing Tythes before Witnesses, is an old Imperial attributed in some Editions to the eleventh year of the Reign of *Charles* the Great, being King of *France*; in others, to the Emperor *Lothar* the first. But refer it to either of them, and it will be divers years later than *Egbert's* Death. And (adds he) other mix'd Passages there plainly shew, that whose soever the Collection was, much of it was taken out of the Imperial Capitularies, none of which were made in *Egbert's* time. Perhaps (says he) the greatness of *Egbert's* Name was the cause why some later Compiler of those Excerptions might

‘ might so inscribe it, to gain it Authority. And a little lower, he says, ‘ The Heads of a Synod holden in *Egbert’s* ‘ time, under King *Ethelbald* and *Cuthbert* Arch-Bishop of ‘ *Canterbury*, are yet extant; but not any expresse menti- ‘ on is found in them of Tythes, although most of the ‘ Particulars of Church-Government are touch’d there. Thus far *Selden*, in his *History of Tythes*, cap. 8. §. 1. whose words I have here set down the more at large, that the Reader may see not only his Judgment of this Collection, but the Reasons also, on which his Judgment was grounded; which I doubt not will satisfy the judicious and *disinterested* Reader, that neither was that Collection of Canons made by *Egbert*, nor are those Canons themselves of so great Antiquity as the Priest pretends, and would gladly have them taken to be.

To these fore-mentioned Canons, he adds another of the Council of *Chalcuth*, which he dates in the year 787. and gives in these words, *All Men are strictly charged to give Tythes of all that they possess, because it is the Propriety of the Lord God, or the part that specially belongs to him*, pag. 93.

Whether this Canon be *genuine* or no, is somewhat doubtful. Some Objections lie against it, as the making *Renulph*, King of *West-Saxony*, to joyn with *Offa* in calling the Council, which seems not well to agree with *Renulph’s* time; and some other *variation* of Names, which possibly the mistake of Transcribers might occasion. But that which is more material is, that the very Syllables of this Canon are found among some Constitutions made by *Odo*, Arch-Bishop of *Canterbury*, about 150 Years after the Date of this Canon. See *Seldon’s History of Tythes*, cap. 8. §. 8. But not to insist on things doubtful, that which I observe is, that this Council (or Synod rather) of *Chalcuth* was held under two Legates sent from Rome by Pope *Hadrian the first*, which plainly shews, both that the Popes Primacy and Authority was before that time received and own’d in *England*, that this Council was held in Subjection to him, and that the Church of *England* was then in Communion with the Church of *Rome*. All which is deduceable from that Epistle written by the said Legates to the Pope, in which, giving him a particular Account of the Transactions of that Synod, they have these words, ‘ *Hæc Decreta, beatissime*

‘ Papa *Hadriane*, in Concilio publico coram Rege *Ælswal-*
 ‘ *do* & Archiepiscopo *Eanbaldo* & Omnibus Episcopis &
 ‘ Abbatibus Regionis seu senatoribus Ducibus & Populo
 ‘ Terræ proposuimus; & illi ut superius fati sumus cum
 ‘ omni devotione mentis juxta possibilitatem virium sua-
 ‘ rum, adjurante superna clementia, se in omnibus custo-
 ‘ dire devoverunt, & signo Sanctæ Crucis in vice vestra,
 ‘ in manu nostra confirmaverunt, &c. i. e. These De-
 crees, most blessed Father *Hadrian*, WE PROPOSED
 in the publick Council before K. *Alswald* and Arch-Bishop
Eanbald, and all the Bishops and Abbots of the Country,
 as also the Senators, Dukes and People of the Land; and
 they with all Devotion of Mind, as we said before, did
 solemnly promise, That by the help of God’s Mercy, they
 would observe them in all things according to their ut-
 most Ability, and they confirmed them in OUR Hand
 in YOUR STEAD with the Sign of the Cross, &c.
 And a little after, acquainting the Pope that the same
 Decrees were forthwith carried to the Council, held the
 same time under *Offa* for the Western part (for the Le-
 gates, it seems, divided, and went, one to *Alswald* in the
 North, ’tother to *Offa* in the West) adds, that upon the
 reading thereof, ‘ Omnes consona voce & alacri animo
 ‘ gratiam referentes Apostolatus vestri admonitionibus,
 ‘ promiserunt, &c. i. e. They all with one Voice and
 chearful Mind, returning Thanks for the Admonitions of
 YOUR APOSTLESHIP, did Promise, &c. What the
 Church of *Rome* at that time was, hath been somewhat
 declared before, and may be more hereafter. But of Pope
Adrian himself, who sent those *Legates* hither, and by
 whose Procurement and Authority that Council was held,
 take a Character from *John Fox*, in his Book of the *Acts*
 and *Monuments of the Church*, Vol. 1. pag. 117. ‘ *Adrian*
 ‘ the first likewise following (says he) the steps of his
 ‘ Fore-Fathers the Popes, added and attributed to the ve-
 ‘ neration of Images more than all the other had done be-
 ‘ fore, writing a Book for the ADORATION and Uti-
 ‘ lity proceeding of them, Commanding them to be ta-
 ‘ ken for Lay-men’s Kalenders, holding moreover a Sy-
 ‘ nod at *Rome* against *Felix*, and all others that spoke a-
 ‘ gainst the setting up of such Stocks and Images. Judge
 now Reader, whether this Council of *Chalcutb* be a fit In-
 stance,

stance to prove that Tythes were settled on the Church before Popery had made her *Incroachments* in it, and that Tythes had not their Institution from Popery, when *this very Council was held by Legates sent by the Pope on purpose for that end.*

§. 10. Having said what he can from Councils and Canons, he makes a shew as if he would bring forth some *temporal Laws* also for the settlement of Tythes in *England* before *Ethelwolf's* time. His words are these, pag. 94. *If it be inquired what Laws our Princes made in this matter: Not to mention all those Charters which from the first beginning of Christianity, do confirm all the Liberties, and all the Revenues of the Church (among which were Tythes) we will only note, that Ethelbald King of Mercia, Anno 794. confirms to all the Clergy of his Kingdom the Liberty which they had out of the Woods, the Fruit of the Ground, and the taking of Fish. And this (being after that Epistle of the German Boniface, which assured us, Tythes were then enjoyed by the Clergy) must (he says) be meant of Tythes.*

In the former part of these words there is a *flourish* and a *falsehood*. The *flourish* in these words [*not to mention all the Charters which from the beginning of Christianity, do confirm, &c.*] what else is this but an empty sound of words without matter? The *falsehood* in these words [*Tythes were among the Revenues of the Church from the first beginning of Christianity*] this I tax for a down-right falsehood, let him clear it as he can. Then for the Donation or Confirmation of *Ethelbald*: It speaks nothing of Tythes, but discharges the Monasteries and Churches of his Kingdom from public Taxes, Burdens and Services (some few excepted) and then says, *Let the Servants of God* (it speaks generally, not the Priests or Clergy only) *have their own liberty in the Fruits of the Woods and Fields, and in taking Fish, that they need not make Presents to the King or to the Princes, unless they do it of their own accord, but being free, let them serve God, &c.* Here's no mention of Tythes, and if there had, yet I think the Priest would have been hard bestead, to have acquitted them by this Donation from a *Popish* Institution, or to have proved this Charter made before Popery had made her *Encroachments* in the Church; especially if we consider that *Fox* in his Book of Martyrs, gives this very
Charter

Charter as an instance of the Popish blindness of that Age. His words (speaking of them that builded and endowed Churches, Monasteries, Abbies, &c.) are these, 'The cause and end of their Deeds and Buildings cannot be excused, being contrary to the Rule of Christ's Gospel, for so much as they did these things, seeking thereby Merits with God, and for remedy of their Souls, and remission of their Sins, as may appear testified in their own Records, whereof one here I thought to set forth for probation of the same. Then he sets down this very Charter of *Ethelbald*, and after adds, 'By the Contents hereof may well be understood (as where he saith, *Pro amore cælestis Patriæ, pro remedio anime, pro liberatione anime, & absolutione delictorum, &c. i. e.* For the love of the heavenly Country, for the remedy of my Soul, for the deliverance of my Soul, and pardon of my Sins, &c.) how great the ignorance and blindness of these Men was, who lacking no Zeal, only lacked Knowledge to rule it withal: Seeking their Salvation, not by Christ only, but by their own deservings and meritorious Deeds. Thus far *Fox*, in his *Acts and Monuments* of the Church, Vol. I. l. 2. toward the end. From which the Reader may observe how contrary his Opinion of those times was to this Priest, who brings the very same Charter for proof, that Tythes were settled on the Church before Popery had made her Encroachments in it, which *Fox* gave as an instance of Popish blindness and ignorance. And besides the general corruption of that time, The Author of this Charter *Ethelbald* himself was a lewd and vicious Person. *Speed* in his Chronicle, pag. 254. calls him, *A most lascivious Adulterer*, and the Arch-Bishop of *Mentz* in an Epistle to him, taxes him with wallowing in *Luxury and Adultery with Nuns*.

To this *Ethelbald*, the Priest joyns *K. Offa*, who, he says, in the Year 793. did give the tenth of all he had to the Church.

Why did he not add the occasion of this Gift? Was he ashamed of it? So let him then be of the Gift too. It was a most execrable Murder, aggravated with the violation of Hospitality. The Story *Fox* sets down out of *Jornalensis* and *Malmsbury*, to this effect; 'Eihelbert, King of East-angles came to the Court of *Offa*, with a Princely Train

' to sue for his Daughter in Marriage, *Offa's* Queen sus-
 ' pecting *Ethelbert* had some other design, perswaded her
 ' Husband to kill him : *Offa* thereupon the next day caused
 ' him to be trained into his Palace alone from his Compa-
 ' ny by one called *Guimbertus*, who took him and bound
 ' him, and there struck off his Head, which forth with he
 ' presented to the King and Queen—*Offa* at length un-
 ' derstanding the Innocency of this King, and the heinous
 ' Cruelty of the Fact, gave the tenth part of his Goods
 ' to holy Church, and to the Church of *Hereford*, in re-
 ' membrance of this *Ethelbert*, he bestowed great Lands
 ' —and afterwards went up to *Rome* for his Penance,
 ' where he gave to the Church of *St. Peter* a Penny through
 ' every House in his Dominion—and there at length
 ' was translated from a King to a Monk, *Martyrol. vol. 1.*
pag. 117. Here now we see the *cause* of this Gift was a
 most barbarous Murder, and the Gift the price of innocent
 Blood. Yet this Gift of *Offa's* was but particular, the tenth
 of his own Goods, not a general act, nor find we that he
 made any Law to compel others to do the like. But the
 Priest urges, that this *Offa* had, with all his Clergy, condemn-
 ed the Adoration of Images, and so was no Idolater. That he
 and all his Clergy did condemn the Adoration of Images,
 is more I think than the Priest can prove ; but suppose
 that, doth it therefore follow that he was no Idolater ?
Is nothing then Idolatry but worshipping of Images ? What's
the praying to Saints ? What's the worshipping of Relicks ?
 Will the Priest say that *Offa* and all his Clergy had con-
 demned this also ? He'll say perhaps he was no *Papist* nei-
 ther. *What went he up to Rome for ? What made him so*
observant and bountiful to the Pope ? What made him
before receive the Popes Legates ? Are not these plain Ar-
guments of his Communion with the Church of Rome, in
which besides all other Idolatries, the Adoration of Images
was then most zealously maintained ?

From *Offa's* Gift he takes a step of about sixty Years to
Ethelwolf's Charter, finding nothing in the way to coun-
 tenance Tythes. Now before we enter upon *Ethelwolf's*
 Charter, I intreat thee Reader to cast thy Eye a little
 back, and take a short Review of the *Authorities* he has
 urged to prove the settlement of Tythes in *England* be-
 fore *Ethelwolf's* time. His first out of *Fleta* has nothing of
 Tythes.

Tythes. His second of *Ina* has nothing of *Tythes*. His third of *Boniface* proves not any Settlement of *Tythes*, nor that the Priests were maintained by *Tythes*; but only that they did receive *Tythes* of such as did freely offer them. His fourth of *Egbert's* Collection of Canons, is proved by *Selden* not to be Collected by *Egbert*, but by some other of later times. His fifth of a Canon of the Council of *Chalcuth*, is by *Selden* upon reasonable Grounds suspected to be a Constitution of *Odo* Arch-Bishop of *Canterbury*, above a hundred Years after *Ethelwolf's* time. His sixth of *Ethelwald's* grant speaks nothing at all of *Tythes*. His seventh and last of *Offa* was not any general Settlement, but a particular Gift of the tenth of his own Goods. So that amongst all these there is not any one positive Law, Ecclesiastical or Civil, undoubtedly genuine, and certainly made within the time pretended, that expressly commands the payment of *Tythes*, or clearly declares that *Tythes* in those times were generally and constantly paid. Then for the Qualifications of the Persons by whom he fains *Tythes* were settled, one was *A setter up of Images* in the Church; another, *A lascivious Adulterer*; a third, *A treacherous and cruel Murderer*, and all superstitiously devoted to the *Idolatrous Church of Rome*. All which duly considered, what advantage I pray has he got at last? What additional strength has he gained? What further discovery has he made? What antienter Evidence has he found? What more authentic Charter has he produced for the Settlement of *Tythes* on the *English Church*, than that of *Ethelwolf*? Where's now his great boast of *Antiquity*, and his vaunt of the early Settlement of *Tythes*? when after so long a search, and narrow a scrutiny among all the old Records he could find, he is able at length to shew no Charter for the Settlement of *Tythes* in *England*, of elder date than that of *Ethelwolf*, in the Year 855. nor any Conciliary Canon for the Payment of any tolerable Reputation, save that of *Chalcuth* in the Year 787. (if at least that may be reputed tolerable) which was held and governed by the Legates of Pope *Adrian* (a stout maintainer of Image-worship, and so in the Priest's own Notion an Idolater) sent hither from *Rome* on purpose.

§. 11. Now come we after this far-fetcht compass to K. *Ethelwolf's* Charter at last, which the former Priest had the wit to begin with at first, and not trouble himself with a *fruitless* Search after what was not to be found, as this wise Man has done to little purpose. The occasion of the Donation, he tells us, pag. 96. was the *Danish* Invasions, which made K. *Ethelwolf* consult his Clergy and Nobles, by what means they might best avert the anger of God, &c. Whereupon (he says) it was by general consent there determined, *That the Tythes throughout all England should be granted to God and the Church.*

He said in the page next before, *That K. Ethelwolf in this Donation, doth rather confirm the Right of Tythes, than Originally make them due.* Here he says, it was determined that Tythes throughout all *England* should be granted, &c. Which of these must stand? Was it a *Grant* or a *Confirmation*? Were Tythes throughout all *England* granted before? What need had there then been of a *Grant* now? Were Tythes throughout all *England* not granted before? What was there then for K. *Ethelwolf* to confirm? This hangs not well together. But I observe his Eager desire to say enough, causes him sometimes to say too much.

I expected now we should have forthwith entred upon the Examination of this Donation. But, whatever the matter is, he interposes another Section, to supply (as it seems) the defects of the Charter. Thus he begins it, pag. 97. *But lest there should be any defect in this Charter, we will shew how it hath been confirmed since in all Ages.* Hereupon he takes occasion to mention *Alfred* and *Guthrum*, *Edward* the Elder, *Athelston*, *Edmund*, *Edger*, *Canute* and *Edward* the Confessor. All which he might very well have spared; the Question not being *how late* Tythes were settled, but *how early*? for if *Ethelwolf's* Donation be impugned as Popish, I think he takes but an indirect course to vindicate that by instancing others more apparently Popish than it self. Yet as if he had no sense of this he runs on not only to, but through the *Norman* Conquests, as far as the time of the *Reformation*, and out of *Spelman* concludes, *These Grants had been ratified in thirty nine several great Councils and Parliaments before the Reformation.* But of whom, I pray, did those Councils consist before the

Reformation? Were they not the *Popish Clergy*, the very same (or of the same) that drank the Blood of so many godly Martyrs, and *Decreed Tythes to themselves*?

Here he takes occasion to touch again upon his *Old String of Divine Right*, and *Tythes* being Originally due to God, &c. pag. 99. Which because I would not (like him) be found always singing the same Song, I forbear to reply to, referring the Reader to what hath been already said in answer thereunto in the former part of this Discourse upon his first Period. But there is another Passage in this Section, pag. 99. which I am not willing to pretermitt. Amongst other great things which he speaks of this *Donation*, one is, That *the benefit thereof hath been enjoyed for eight hundred Years by those to whom the Donation was made*. For this, I confess, I am beholding to him. He has helped me to a notable *Medium*, to prove what sort of Priests this Donation was made to, by assuring me it was made to them, who for so long a time enjoyed the Benefit of it; which is a Character not at all applicable to the present *English Clergy*, nor to any other so aptly as to the *Popish Priests*, who enjoyed the benefit of it by far the longest of any. Though considering the date of the Charter and the time of Reformation (between which, scarce full seven hundred Years did intervene) I see not how the *Popish Priests* neither, can be said to have enjoyed the benefit of that Donation for eight hundred Years, unless he intend that he and his Brethren are *fundamentally*, and in the ground *a part of the same Priesthood* with them, though in some *minuter Circumstances* disagreeing; and so would reckon the benefit of this Donation to have been enjoyed for eight hundred years *by those and these in common*. But then he should consider, that this inters the Donation to be made to those and these in common, the consequence of which will be, that these and they are *Ministers of Christ alike*. But because this Passage seems somewhat *enigmatical*, if I have not fully reach'd his Sense, I desire he will explain it in his next. Mean while I go on to his next Section, in which he notes three general Exceptions that I take at this Charter of *Ethelwolf*, which in so many Sections he intends, I perceive, to *avoid* rather than answer.

§. 12. *My first exception, he says, is in respect of the Author of that Charter, pag. 289. And here, he says, I affirm K. Ethelwolf was a Papist.*

I not only affirmed, but proved it from History, and gave such demonstrations of it, as he chose rather to overlook than answer. It had become him to have shewed (if he could) that the instances I gave of Ethelwolf's being a Papist, were either *not true, or not conclusive.* But he has not so much as attempted either of these. I shewed from good Authority, that Ethelwolf was bred a Monk, took upon him the Vow of single Life, according to the Profession of that Order, was afterward made Deacon and Bishop in the then Clergy; but upon the Death of his Father, was in order to the Civil Government, absolved of his Vows by Pope Gregory the fourth, went himself in great Devotion to Rome, confirmed his former grant of Peter-pence to the Pope, obliged himself further to the yearly Payment of three hundred Marks to Rome, whereof two hundred were appointed by him to buy Oyl to keep all the Lamps burning in St. Peter's and St. Paul's Churches at Rome, and the other hundred Marks was a yearly Present to the Pope, and that he was the Pope's Creature.

All this spoken of Ethelwolf particularly, the Priest passes silently over, without the least touch or note, and as one that is ashamed to confess, and afraid to deny, he puts me off with this sorry shift, pag. 100. *If T. E. had known what gives a Man the just denomination of a Papist, he would not have discoursed so absurdly.*

What a pitiful come off is this! Is this like a Disputant? Why did he not take up the Discourse, and lay open the absurdity of it? Would a Man of his scanning of understanding and discretion let slip so fair an advantage? Who could have thought it! Well, that Discourse however, absurd or not, remains unanswered, and the instances there given to prove Ethelwolf a Papist are not disproved, or any way removed by the Priest. He tells us, *it is not every one that agrees in some Opinions with the Roman Church, who is a Papist; since then all Christians in the World would be Papists, ibid.*

But what's this to the purpose? Is not this another device to avoid the matter? Are the Instances I gave of Ethelwolf's being a Papist common to all Christians as well as Papists? 'Tis true indeed, there are some Tenets com-

mon to Papists and all Christians, as that there is a God, that Christ is come, and hath suffered for Mankind, &c. But are those things mentioned before of *Ethelwolf* of the Nature of these? Are they received in common by all Christians, as well as by Papists? Let me come a little nearer him. He reckons himself not only a Christian, but a Minister of Christ also; Is what is related before of *Ethelwolf* consistent with *his* Christianity? If not, why does he thus abuse both his Reader and me, by suggesting that what I there spake of *Ethelwolf* is agreeable to all Christians, as well as Papists? But if what is spoken before of *Ethelwolf* be not agreeable to all Christians, but to *Papists only*, I hope it will be sufficient proof that *Ethelwolf* was a *Papist*.

Having said who is not a Papist, he now gives us the definition of a Papist thus, *He is a Papist who professes himself a Member of the Roman Church, and acknowledges the Popes Supremacy, believing all the Articles of the Roman Church's Faith*, pag. 101.

This definition would exclude a great number of profest *Papists* from being *Papists*; for many that have lived and died in the Profession of that Religion, and in Communion with the *Roman Church*, did not believe *all the Articles* of the *Roman Church's Faith*. Most notorious are the *Controversies*, which for many Ages have been maintained amongst the Religious Orders of that Church, one sort most hotly and violently impugning the Faith and Opinions of the other, yet all *Papists*. So that to the constituting a *Papist*, it is not of absolute necessity that he believes *all the Articles* of the *Roman Church's Faith*. But if he profess himself a *Member* of that Church, and be in *Communion* with it, that's enough to denote him a *Papist*. The other Priest in his *Friendly Conference*, pag. 149. gave his Parishioner a Definition of Popery; His words are these, *I cannot give you a more brief and true account of Popery than this, That it is such Doctrines and superstitious Practices, which by the corruption of time have prevailed in the Church of Rome, contrary to the True, Ancient, Catholick and Apostolick Church*. Now if this be a true account of Popery, and so true an one that he cannot, as he says, give a *more true*; what truer account then can be given of a *Papist* than to say, he is a *Papist* that holds such

such Doctrines and Superstitious Practices, &c. Or, he is a Papist that holds Popery: But Popery is such Doctrines and Superstitious Practices, which by the Corruption of time have prevailed in the Church of *Rome*, contrary to the True, Antient, Catholick and Apostolick Church. Therefore he that holds such Doctrines and Superstitious Practices, which by the corruption of time have prevailed in the Church of *Rome*, contrary to the True, Antient, Catholick and Apostolick Church, is a Papist. Now let us measure *Ethelwolf* by the Priest's Definition of Popery, and see how far *Ethelwolf* will fall short of being a Papist. That *Ethelwolf* held the Doctrine of the *Calibate*, or *single Life* of Priests, is clear from his taking upon him the Vow of single Life, when he entred his Monkish Order. He held the Doctrine, that *the Pope had power to absolve and release him from his Vows*, and accordingly received an Absolution from the Pope. He held the Practice of *burning Lamps continually* day and night in the houses they called Churches, and accordingly gave two hundred Marks a year to buy Oyl to feed the Lamps in two of those Churches, and that in *Rome*. Now if these Doctrines and Practices were *Superstitious*; if they were such as by the *Corruption of time* prevailed in the Church of *Rome*; if they were contrary to the True, Antient, Catholick and Apostolick Church (which none I think but a Papist will deny) then according to the Priest's Definition *they are Popery*, and consequently *Ethelwolf* in holding them *was a Papist*.

But the Priest says, *King Ethelwolf did never profess himself a Member of the Roman Church*, *ibid*.

Is not this strange! What made him then seek *Absolution* of his Vows *from the Pope*? What caused him to go in such *great Devotion* to *Rome*? What moved him to give two hundred Marks a year to maintain the *Lamp-Religion* of the *Roman Church*? What induced him to settle a hundred Marks a year upon the Pope? What led him to re-build the *English School* in *Rome*, founded at first by *Offa*, for a *Seminary* to train up the *English Youth* in the Religion of the *Roman Church*? And how I wonder was he *the Pope's Creature* (as in History is recorded of him) if he never profess himself a Member of the *Roman Church*?

He adds, that *Ethelwolf and his Successors were Vicarios Christi*, owning no Supream in their Kingdoms but Christ, *ibid.*

Certain it is, that the *Pope's Supremacy* was received long before *Ethelwolf's* time. *Perkins* against *Coccinus* acknowledges, it *begun openly and manifestly* in *Boniface*, Anno 607. which was near two hundred and fifty years before the Charter of *Ethelwolf* for Tythes; and he quotes *Sigebert* upon the Year 607. thus, '*Boniface obtained of the Emperor Phocas, that the Church of Rome should be the Head of all Churches.* This was within a few years after *Austin's* coming from *Rome* hither, and planting the *Roman Religion* here. From which time, for the space of well nigh a hundred years, all the Arch-Bishops of *Canterbury*, seven in number successively, were *Italians* and *Forreigners*, as *Fox* notes in his *Martyrology*, vol. 1. pag. 121. shewing particularly in one of them, *Theodorus* by Name, that he was *sent into England* by *Vitellianus* the Pope, to be Arch-Bishop of *Canterbury*, whereupon this *Theodorus* took upon him the placing and displacing the Bishops at his Pleasure. He turned out *Cedda* and *Wilfride* the Arch-Bishops of *York*, under pretence they were *not lawfully consecrated*, notwithstanding (says *Fox*) they were *sufficiently authorized* by their Kings. *Wilfride* hereupon *went to Rome* to complain (but without redress.) Why did he not complain to his King, if he was accounted *Vicarios Christi*? Why made he his *Application to the Pope*, if the Pope's Supremacy was not then owned? Besides, if *Ethelwolf* and his Successors were *Vicarij Christi*, owning no Supream in their Kingdoms but Christ; how came it that they *subjected* themselves and their Kingdoms to the *See of Rome*, making them *tributary to the Pope*, by the yearly Payment of *Rome-scot*, or *Peter-pence*, which was a Penny Tax laid upon every House in *England*, and paid to the Popes Treasury at *Rome*?

He adds further, That *Ethelwolf* *did not hold all the Opinions of the Church of Rome*, and therefore *was no Papist*, pag. 101.

That *Ethelwolf* *was a Papist*, according to the account which the other Priest gives of Popery (which, he says, is the *truest* Account he can give of it) I have proved before.

before. That the holding every Opinion of the Church of *Rome*, is absolutely necessary to the denominating a Papist, I deny. A great part of the professed Papists do not hold *all* the Opinions of the Church of *Rome*. His Consequence therefore is false, although he should prove his Proposition. Suppose a Man hold *Purgatory, Indulgences, praying to Saints, worshipping of Saints, praying for the Dead, sacrificing for the Dead, worshipping of Relicks, Auricular Confession, Penance, Absolution, Pilgrimages, Single Life of Priests, Latin Services, Masses, Merits*, and abundance more of such like *Romish Ware*; shall this Man be denied to be a Papist because he holds not *every particular* of the Church of *Rome*? How absurd were that? Verily I cannot see what should induce this Priest thus to argue, unless he should have apprehension, that the account which his Brother Priest has given of Popery, will take in *him and his Brethren too*, as holding such Doctrines and *superstitious Practices*, which by the corruption of time have prevailed in the Church of *Rome*, contrary to the True, Antient, Catholick and Apostolick Church; and has therefore to secure himself from the Imputation of Popery, invented this *new Definition* of a Papist.

But when he cannot clear *Ethelwolf* from being a Papist, he attempts to justify his Donation of Tythes though a Papist, and therefore says, pag. 101. *If we should grant—that Ethelwolf was a Papist, yet neither would that make his Donation of Tythes void; for an erroneous Opinion in the person who doth a thing good in it self (as we have proved Tythes to be) doth not make the Act void.*

How lightly doth he speak of Popery! how willing he is to extenuate it! *An erroneous Opinion!* It seems then Popery in his Opinion, is but an *erroneous Opinion*. I always thought Popery had been at least *one degree worse* than a bare Erroneous Opinion. But suppose it for the present to be but an *erroneous Opinion*; yet may not an *erroneous Opinion* be sufficient to make void an Act which flows from that Erroneous Opinion, and is designed to uphold that Erroneous Opinion, as this Donation of Tythes did? The Opinion which was the cause of this Donation, was this, *That this Gift would be a means to appease the Anger of God, obtain remission of Sins and Salvation of his Soul.* This was (to say no more of it) a *very erroneous Opinion*,

and from this *erroneous* Opinion did spring the Donation of Tythes. Now this Opinion (which was the cause) being thrown aside and rejected, the Donation (which was the Effect) is void of it self; according to that known Maxim, *Sublata Causâ tollitur effectus*; i. e. *When the Cause is taken away, the Effect is taken away also*. Nor was this Donation erroneously grounded in respect only of the Remission and Salvation expected by it; but also in respect of the Persons to whom, and the Service for which it was given. They to whom Tythes were then given, were not the *Ministers of Christ*, but his Enemies; and that Religion which Tythes were given to support, was not the true undefiled Religion and uncorrupted Worship of God, but the false corrupted Religion and Worship of the degenerate Church of Rome. What he says of the Act or Thing being good in it self, hath no place here, unless he could as really prove, as readily say, that Tythes are good in themselves. How Tythes or Tenths are good in themselves, any more than Ninths, Eights, Sevenths, or any other number, I confess I do not understand.

But says he, pag. 101. ‘ If all the good Acts of *Papists* (in the true sense) and all their Charters and Donations be void, meerly because made and done by *Papists*; then all the Charters of our Kings, all the Endowments of Hospitals and Schools, *Magna Charta*, and all public Acts for some Hundreds of Years before K. Henry the eight, would be void: Which Principle (*says he*) would destroy the Maintenance of the Poor, the Privileges of Cities, and the Freedom of all *English* Subjects. (With him in this part agrees the other Priest in his Vindication, pag. 303. urging for instance *Magna Charta*, to both which one and the same Answer may serve.)

This is all grounded upon a mistake, and I doubt a wilful one too. His Interest diswades him from distinguishing, as he ought, between *Religious* and *Civil* Acts. What the *Papists* did as Men, as *Members of a Body Politick* is one thing; what they did as *Christians*, as *Members of a Religious Society* is another. Though in their *Religious Capacity* they were wrong, yet in their *Civil Capacity* they were right: They were really Men; they were truly *Members of the political Body*, though they were not truly

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Members of the Body of Christ: Their Kings were true Kings, their Parliaments were true Parliaments, their Civil Government, a true Government, though their Church was not the true Church. The making void therefore this Charter of Tythes, which had direct Relation to their Religion, and was designed to support their Church and Worship, which was false, doth not at all shake, much less overthrow those civil Acts, Laws, Charters and Priviledges, which in a civil Capacity, as Members of the Body politick, and with relation to the civil Government, which was true, were made or enacted by them. He grounds his Thesis on a false Hypothesis, when he says, If all the good Acts of Papists (in the true sense) and all their Charters and Donations be void, meerly because made and done by Papists, &c. For I do not say that all the good Acts of Papists (in the true sense) are void; but I say that this Act (the Donation of Tythes) was not a good Act, being given to maintain that Ministry, which was not the true Ministry of Christ, but a false Ministry, and to uphold that Worship which was not the true Worship of God, but a false Worship. Nor were all their Charters and Donations void, meerly because made and done by Papists; but this Charter of Tythes is therefore void, because made to support and sustain a Religion and Worship by which God was dishonoured. So that I impunge not all the good Acts of Papists, meerly because done by Papists (nor indeed any good Act of theirs in the true sense) neither seek I to evacuate all their Charters and Donations (or indeed any of them) meerly because made by Papists: but I impunge this Donation and Charter of Tythes as an evil Act, proceeding from the erroneous, unsound and corrupt judgment of Papists, and tending to uphold and maintain an erroneous, unsound and corrupt Religion and Worship. Safe then and sound may all the good Acts of Papists in the true sense, all their Civil and Political Acts, Laws, Charters, Grants and Donations, the Maintenance of the Poor, the Priviledges of Cities, and the Freedom of all English Subjects, stand and remain inviolate and untouch'd, notwithstanding the enervation of this Charter for Tythes.

§. 13. The second Objection which he offers in my Name is this, *That Tythes were given to maintain the Popish*

Clergy. This he says is a mistake, pag. 102. for, says he, *It was for the Maintenance of the English Clergy, who had a Patriarch of their own in those days, and were a Church of themselves, not holding all the Opinions of the Roman Church, nor professing any Canonical obedience to the Pope—and therefore they cannot justly be called a Popish Clergy.*

That Tythes were given to maintain the *English Clergy* is not doubted. But what then? Does their being an *English Clergy* acquit them from being a *Popish Clergy*? Cannot an *English Clergy* be *Popish*? I wish with all my Heart it could not. But what, I pray, was that Clergy that drank such great Draughts of *Protestant Blood* in *Q. Mary's* time? Was it not both *English* and *Popish*. Since then an *English Clergy* has been *Popish*, how vain a shift is it in him to say Tythes were not given to maintain the *Popish Clergy*, because they were given to maintain the *English Clergy*. But this *English Clergy* had (he says) in those days (of *Ethelwolf*) a Patriarch of their own. Had they so? How much was *Ethelwolf* then overseen in sending to Pope *Gregory* for Absolution from his Vows, when he might as well have had it from his own Patriarch at home? What was the matter! Was the Patriarch busie, or out of the way, or did not *Ethelwolf* know there was one? But who, I pray, was Patriarch in his time? What was his Name? When began the Patriarchat of *England*, and how long stood it? Out of what *Legend*, I wonder, did the Priest take this *Fable*, that he quotes no Authority for it? This Patriarch, doubtless, must be a Man of a very soft and easie temper, to let the Pope send over his *Italians* hither to be Arch-Bishops of *Canterbury*, the chief Seat of his Patriarchat; and send his Legates hither to call and govern Councils. And when *Theodorus* the *Italian* Arch-Bishop of *Canterbury* took upon him to displace *Wilfride* Arch Bishop of *York*, was not *Wilfride* very much to blame to neglect his own Patriarch, and go to *Rome* to complain to the Pope? What Patriarch alive, but a very good natured Man would have endured all this? But I am partly of the Opinion, when it comes to the upshot, we shall find no other Patriarch of *England* but the Pope, (or some Deputy of his) who being in the time of the Council at *Nice*, one of the four Patriarchs of the *Christian World* (as it was then called) took in these

Western

Western Parts into his Patriarchat. And when Gregory Bishop of Rome dispenced with the *English* in the case of Degrees prohibited, he did it (says *Perkins*) as Patriarch, *Problem.* pag. 204. Whence it appears, that *England* was then subject to the Patriarch of *Rome*, which it would not have been, if it had had a Patriarch of its own.

He adds, *They were a Church of themselves, not holding all the Opinions of the Roman Church, nor professing any Canonical obedience to the Pope.* What he means by their being a Church of themselves I understand not. They were *such* a Church of themselves, as the Pope sent his Creatures to be Arch-Bishops in. They were *such* a Church of themselves, as whose Councils the Pope sent his Legates to govern. They were *such* a Church of themselves as in case of grievance had recourse to the Pope for redress. And for the Opinions of the *Roman Church*, that they held them all, I will not say, but I dare affirm they held enough to justly denominate them a *Popish* Clergy. Whatever the Opinions of the Church of *Rome* then were, that *these* were in Communion with that Church is notorious, and that some time before *Ethelwolf*, Pope *Vitellianus* sent *Theodorus* over into *England*, and divers Monks of *Italy* with him, to set up here in *England* Latin Service, Masses, Ceremonies, Letanies, and such other Romish Ware, &c. if *Fox* and his Testimony may be taken, whose very words these are, *Martyrol. vol. 1. pag. 112.* And what Observance they paid to the Pope, may be not only gathered from that Passage in Arch-Bishop *Wilfred's Address to the Pope*, wherein speaking of *Theodore*, by whom he was turned out, he says, 'Quem quidem, pro eo quod ab hac Apostolica sedis summitate directus est, accusare, non audeo, i. e. Whom in as much as he hath been directed by this high Apostolical See, I dare not accuse. And from *Rainolds de Rom. Eccles. Idolataria*, where in his Epistle, pag. 13. He tells the *English Seminaries*, that about the Year 800. the Kings of *England* reverencing the Pope as *St. Peter's Vicar*, gave him Yearly a Penny out of every Family, &c. But also most plainly concluded from the words of *Florilegus*, cited by *Camden* in his *Britannia*, pag. 411. where mentioning divers Priviledges of the Monastery of *St. Alban's*, founded by *K. Offa*, and endowed by him and his Successors, he giveth this for one, that

‘ The Abbot or Monk appointed Arch-Deacon under
 ‘ him, hath pontifical Jurisdiction over the Priests and
 ‘ Lay-men, of all the Possessions belonging to this Church,
 ‘ so as he yieldeth Subjection to no Arch-Bishop, Bishop
 ‘ or Legate, save only to the Pope of *Rome*. To the
 Pope of *Rome*, then it appears, this Abbot, notwithstanding all his Priviledges, did *yield Subjection*: How much more then did the rest of the Clergy, who were not priviledged as he was, *yield obedience to the Pope*? The same Author there likewise adds, ‘ That *Offa*, the magnificent King, granted out of his Kingdom a set Rent or Imposition, called *Rome-scot* to St. *Peter’s* Vicar, the Bishop of *Rome*, and himself obtained of the said Bishop of *Rome*, that the Church of St. *Alban*, the Protomartyr of the *English* Nation, might faithfully collect and reserve to their own use the same *Rome-scot* throughout all the Province of *Hertford*, &c. We see now what *Respect*, what *Regard*, what *Observance*, what *Veneration*, what *Subjection* and *Obedience* was used towards the Popes of *Rome* by the Kings and Clergy of *England*, even before *Ethelwolf’s* time; much more was it increased afterwards, as *Times* grew worse, and *Popes* higher. That the Church of *Rome* was then *Idolatrous*, and that grossly too in the Worship of Images, I have shewed before; as also, that divers *Monks* were sent into *England* by the Pope, to set up their *Latin Service*, *Masses*, *Litanies*, *Ceremonies*, and other *Romish Ware* here. That this *Romish Ware* was set up here, cannot be doubted, since *Theodore* (one of those Monks which the Pope thus sent) was made Arch-Bishop of *Canterbury*. From all which, let the Reader judge, whether the Clergy of those Times was *Popish* or no.

But if they were, ’tis much alike, for ought I see to the Priest; For he says, pag. 102. *Suppose again the Saxon Priests had been Papists, that would not have made the Donation of Tythes invalid, because Tythes are God’s Right, and the Grant was intended to God.*

So that how bad soever the Clergy was to whom Tythes were given, ’tis all one, the Donation (if he may have his will) must stand. But why? *Because*, says he, *Tythes are God’s Right.*

But how come Tythes or Tenths to be God's Right more than Ninths or Eighths? *He begs the Question*, and gives it for proof.

He adds, *The grant was intended to God.*

He said himself but a few Lines before, *It was for the Maintenance of the English Clergy*, using the words of *In-gulf*, [Universam dotaverat Ecclesiam Anglicanam; i. e. *He endowed the whole Church of England.*] But suppose the Grant intended to God, must all Grants stand then that were intended to God? A notable way indeed to revive all the old Grants and Donations, which in the *thickest* Darknes of *Popish* Ignorance were by *blind* Zeal and *superstitious* Devotion given to Holy Church (as they called it) and intended to God.

But what thinkest thou, Reader, makes this Priest play the Advocate thus for God, and stickle so hard for God's part? Is it his *Care for God*, or his *Love to himself*? Thou shalt see anon the Reason. He intends to make *himself* God's Receiver, and therefore no wonder if he talk so much of God's part.

But he says, *The Clergy of that Age were God's only publick Ministers.*

It seems then he can be content to call the Popish Clergy God's publick Ministers: But I hope he sees the consequent, that then the popish Church was God's publick Church, and the popish Worship God's publick Worship also; and where then was the Church, Worship and Ministry of Antichrist, so much cried out against by God's Confessors and holy Witnesses in almost every Age? Were they the publick Ministers of God, who believed and held the Doctrine of Purgatory, of praying for the Dead, of sacrificing for the Dead, of praying to Saints, of worshipping Relicks, of Auricular Confession, of Pilgrimages, of Consecrations of Water, Oyl, Salt, Crism, of Latin Service, Masses, Litanies, and other Ceremonies of the Church of *Rome*? By this, Reader, thou may'st guess what a kind of Minister he himself is.

He adds, *The Donors supposed them a good Ministry, and as such endowed them; for they esteemed them to be God's Receivers*, pag. 103.

There's no doubt but the Donors supposed them a good Ministry; but that Supposition doth neither make nor prove them so. And seeing they were not what the Donors supposed them to be, there is no reason why that Donation should stand, which was made upon such a mistake, and without which it had not been made. For it cannot be supposed the Donors would have made such a Donation, had they not by mistake supposed that Ministry (to which they made it) to be what it was not: And Reason would, that what was done upon a mistaken Supposition, should, when the Mistake appears, be void. But if all that has been given upon *wrong* Suppositions must stand, *his* Office of Receiver may in time grow very considerable: For, not here to mention all other popish Gifts, What does he imagine the *Turks* think of their Priests? Do not they *suppose* them to be a good Ministry, and *as such* endow them? Do not they esteem them to be God's Receivers? Whatever Donations then amongst them have been made, or shall be, upon this Supposition, shall be valid and in force, according to his Argument, in succeeding Ages; and if ever the *Turks* should be prevailed upon to assume the Name and Profession of *Christianity* (though otherwise sufficiently erroneous and corrupt) this Priest stands ready to be the *Receiver* of what was given to the *Turkish* Priests, upon the same Reasons by which he claims what was given to the popish Priests, *viz.* That *the Donors supposed them to be a good Ministry, and as such endowed them*; that they esteemed them to be God's Receivers; that the Grant was intended to God; that if there had been a Fault in the Servant, that would not prejudice the Master's Title; and that if they had been a *Turkish* Clergy, and forfeited their own Right, they could not forfeit *his*. The other Priest one may see has the Office in his Eye already; for he says, *Suppose the Turkish Empire (through God's Mercy) should be converted to Christianity, may not the Mussi himself, and those whom T. E. calls Emaums (which are the Turkish Priests) together with all the Mosche (which are their Temples) and Revenues now belonging to them, be reconsecrated to Christianity?* Vindic. pag. 314. Judge now, Reader, whether with these Men *all be not Fish that come to Net*; and whether it is likely they would stick at any thing

thing that is like to be gainful, who have already contrived a Reconsecration of the *Turkish* Priest's Revenues.

But to go on ; The Author of the *Right of Tythes* pursues his Argument to the same purpose again, pag. 104. (says he of *Ethelwolf's* Clergy) ' If they were erroneous, neither Prince nor People knew it ; and they did not give these to maintain their Errors, but to maintain that which they believed to be a good Ministry, and the true Worship of God ; and therefore the Donation remains good.

May not all this be said of the *worst state* of the *Roman* Church ? Nay, may it not be said of the very *Turk* (whom I mention, not for comparison, but Illustration sake.) Does either Prince or People know that their Priests are erroneous ? Or do they endow them to maintain their Errors ? Nay, do they not give their Endowments to maintain that which they believe to be a good Ministry, and the true Worship of God ? But must those Endowments therefore remain good, and *Christian* Ministers claim and exact them ?

He adds further, That *though that Clergy were erroneous, yet Ethelwolf ought to have given them God's due, and the people ought to have paid it to them*, which he argues *ab exemplo* from the Example of the *Jewish* Priests, who, tho' very erroneous, had a Right to Tythes.

But is it as certain, that the popish Clergy in *Ethelwolf's* time was chosen and ordained by God, as the *Jewish* Priests were ? And is it as certain, that Tythes were appointed by Christ for the Maintenance of *Christian* Ministers, as it is that they were appointed by God for the Maintenance of the *Jewish* Priests ? He might do well to observe a Difference between the States of Law and Gospel. God then chose that whole Nation to be his peculiar People : Hath he ever chose a whole Nation to be his peculiar People since ? Nay, hath he not chose himself a peculiar People out of all Nations, Kindreds, Tongues and Peoples, picking here one, and there one, one of a Tribe, and two of a Family ? Out of that People he separated one entire Tribe to the Service of the Tabernacle, who in a natural and lineal Succession were appointed to carry on and continue that Priesthood to
the

the end of that Polity : but under the Gospel it is not so. His Argument therefore from the Example of the *Jewish* Priests will not hold. But if *Ethelwolf* and the People ought to have given and paid Tythes as God's due to that Clergy, *though erroneous*, then surely he and they were unjust in not giving them sooner, and so were also his Predecessors : For, if as God's Due they ought to have given them at all, they ought then to have given them from the first, and upon that Supposition were guilty of Sacrilege in detaining them, which the Priest, it may be, did not fore-see when he called *Ethelwolf* a *religious and mild Prince*, pag. 95. a *good King*, pag 107. and the *Clergy's Benefactor*, pag. 109. But to what end doth he argue the *validity* of the Donation from the *ignorance* of the Donors, saying, *If the Clergy were erroneous, neither Prince nor People knew it*, &c. seeing it had been all one if they had known it. For if *Ethelwolf* ought to have given Tythes to that Clergy, and the People ought to have paid them, though that Clergy were erroneous, What odds had there been if both Prince and People had known them to be erroneous ? They must, it seems, have given and paid them Tythes however. How ill do these two Periods agree ! In the first, he says, ' Though that Clergy were erroneous, yet *Ethelwolf* ought to have given them God's Due, and the People ought to have paid it to them. In the second he says, ' The Donation is therefore good, because if they were erroneous, neither Prince nor People knew it. Thus one while, their Ignorance of the Clergy's Errors, and Belief that they were a good Ministry, makes the Donation of Tythes to them good. Another while, though they were erroneous, yet the Prince ought to give them, and the People ought to pay them. What would it have availed then for either Prince or People to have known the Clergy was erroneous, if whether they knew it or knew it not, they were obliged to pay them ?

But whatever that Clergy was, he says, *Almighty God hath now provided himself of Ministers that are no Papists, but the most considerable Enemies to Popery in all the World*, pag. 102.

I verily believe it indeed, and withal, that those Ministers whom God hath now provided for himself, neither do

do nor dare receive Tythes. And though he cries out, *It is from a Protestant Clergy that the Quakers would take Tythes*: I dare engage the *Quakers* shall never serve the Protestant Clergy as the Protestant Clergy has served the *Popish*, who have cried out, and that justly, against the *Popish* Clergy, and thrust them out, but have got the Tythes which were given unto them, and keep them for themselves. The *Protestants* in protesting against the *Popish* Clergy, did well and very commendably: But their taking Tythes from the *popish* Clergy to themselves is their blemish, and will be, so long as they retain them.

§. 14. The third Objection which the Priest gives in my Name is this, ' That *Ethelwelf* granted this Charter for Tythes upon evil Motives. For the Good of our Souls, and the Forgiveness of our Sins, are the words of the Charter; which shews it to be an effect of that *popish* Doctrine of meriting Salvation by good Works; and that he gave this as an expiation for his Sins. Upon this, he says, pag. 105. ' 'Tis somewhat strange that *T. E.* should reckon both these for evil Motives; and it is the first time that I ever heard it called an evil Motive, to be moved to do a good Work, for the Good of our Souls.

'Tis very strange this Priest should think to avoid the force of the Objection by a *Quibble* only. To be moved to do a Good Work *simply*, is not an Evil Motive; but to be moved to do a good Work *as an expiation for Sin*, or with an expectation of *meriting Salvation thereby*, is an evil Motive.

' Again (says the Priest) The desire of Remission of his Sins was a good Motive in it self, only he took an ill course to obtain it, if he sought expiation by Good Works, *ibid.*

The Desire of Remission of his Sins was a good Desire; but what was it a Motive to? If it was a Motive to him to give Tythes, that argues he expected Remission of his Sins by this Donation, and that he did so the words of the Charter confirm [*Pro remissione animarum & peccatorum nostrorum*] And though the Charter be by divers diversly reported, yet in this part they generally agree either in words or substance.

Florentius of Worcester hath, *Pro Redemptione anime sue & Antecessorum suorum*; i. e. *For the Redemption of his Soul, and of the Souls of his Ancestors.* With him agrees *Hovedon.* And *Huntingdon* does not much differ, whose words are [*Propter amorem Dei & redemptionem sui*; i. e. *For the Love of God and his own Redemption.*] And the Bishop and Clergy then on their part undertaking, that such a number of Psalms and Masses should be sung and said for the King and his Nobles, express themselves to the *same purpose*, as having respect to the *same end*, namely, [*Pro salute (as Matthew Westminster hath it) pro mercede & refrigerio delictorum suorum, (as in Malmsbury) i. e. For their Salvation, for their Reward, and an Abatement of their Offences.*] So that it is plain, *they expected by this Donation to obtain the Salvation and Redemption of their Souls, the Remission and Forgiveness of their Sins.*

And that it was the common Opinion of those Times, that *Sins* might be expiated by Acts of Piety and Charity (as they accounted them) the Examples of *Offa* and *Alfrida* (the one falling somewhat before, the other somewhat after *Ethelwolf's* time) persuade. The first whereof having most treacherously and inhumanly murdered *Ethelbert* King of *Kent*, did thereupon give the tenth part of his Goods to the Church, and founded Monasteries. The latter having occasioned the *Death* of her Husband, Earl *Ethelwold*, and murdered her Son in Law King *Edward*, did found Religious Houses for Monks and Nuns, ‘ To
‘ EXPIATE (that I may use the words of a great and
‘ learned Antiquary) ‘ and make SATISFACTION for
‘ that most foul and heinous Fact, wherewith so wicked-
‘ ly she had charged her Soul, by making away King *Ed-*
‘ *ward* her Husband’s Son; as also to wash out the mur-
‘ dering of her former Husband *Ethelwold*, a most No-
‘ ble Earl, &c. *Camden's Brittan.* pag. 262.

And that these Acts, and such like, of those and other Princes of those times, have been thus taken and understood by Men of Note and Learning, appears not only by the last quoted Authority, but also by the Testimony of *Fox*, who compiled the Book of Martyrs: He in his first Volume, pag. 120. enumerating the many Monasteries and other Religious Houses, founded and endowed before *Ethelwolf's* time, says thereupon, ‘ The End and
Cause

Cause of their Deeds and Buildings cannot be excused,
 being contrary to the Rule of Christ's Gospel, for so
 much as they did these things; seeking thereby ME-
 RITS with God, and for Remedy of their Souls, and
 REMISSION of their Sins. For Proof whereof he pro-
 duces a Charter of King *Ethelbald* (above fifty years older
 than that of *Ethelwolf*) granting certain Priviledges to
 Religious Men, in which after the Preamble are these
 words, ' *Qua propter, ego Ethelbaldus Rex Merciorum,*
 ' *pro amore cælestis Patrie, & remedio animæ meæ stu-*
 ' *dendum esse previdi, ut eam per bona opera liberam*
 ' *efficerem in omni vinculo delictorum: i. e.* ' Where-
 fore I *Ethelbald*, King of the *Mercians*, for the Love of
 the Heavenly Country, and for the Remedy of my Soul,
 have foreseen it needful to endeavour by good Works
 to make my Soul free from all bond of Sin. From which
 Sentence *Fox* observes, how great the ignorance and
 blindness of those Men were, who lacking no Zeal, on-
 ly lacked Knowledge to rule it withal, seeking (*says*
he) Salvation, not by Christ only, but by their own
 Deservings and MERITORIOUS Deeds. And in pag.
 123. setting down the Charter of *Ethelwolf* (so dear and
 precious to the Priests) upon these words in it [*Pro re-*
missione animarum & peccatorum Nostrorum] he hath this
 Note, ' Hereby (*says he*) it may appear, how when
 the Churches of *England* began first to be indued with
 Temporalities and Lands; also with Privileges and
 Exemptions enlarged: Moreover (and that which spe-
 cially is to be considered and lamented) what PERNI-
 CIOUS Doctrine was this, wherewith they were led,
 thus to set Remission of their Sins and Remedy of their
 Souls, in this Donation and such other Deeds of their
 Donation, contrary to the Information of God's word,
 and no small derogation to the Cross of Christ. Thus
 far *Fox*; by which the Reader may at once see both the
 Opinion and Practice of *Ethelwolf's* Age in this matter,
 and also the Censure of this Ecclesiastical Writer in the
 early Age of *Protestancy*.

Yet the Priest says, pag. 106. *This Popish Doctrine of*
Merit and Expiation by good Works is not so old as that Age;
 which he infers from some Directions given by *Anselm*
 to those who visited the Sick, in which is mention of

being saved by the Death of Christ; as also from the words of Pope Adrian, who calls (as he says) *Merits a broken Reed, &c.*

The *Popish* Doctrine of *Merits* and *Expiation* by good Works was not on a sudden and at once received in the grossest sense in which it hath since been held, but by degrees; and for a while remission of Sins was attributed to the Death of Christ, and good Works *jointly*; which is the reason that in the Writings of those elder times, mention is made of the Death of Christ, and of good Works *promiscuously*, and the Work of Redemption, Salvation, Remission indifferently ascribed to each. This the Priest seems not ignorant of, when he says, pag. 108. *We may perceive they did not think this good Work ALONE could expiate their Sins, or merit Salvation without God's Mercy.*

As for the Judgment of *Anselm*, *Adrian*, or any other such, it is not conclusive in this case: For we are not so much to regard what was the private Judgment of some one or few particular Persons, as what was the general Opinion of the then Church. We find in Queen *Mary's* time, when *Popery* was at its height, when *Dr. Day*, Bishop of *Chichester* came to visit *Stephen Gardiner* the bloody Bishop of *Winchester*, lying then at point of Death, and began (as *Fox* relates) ‘ to comfort him with Words of ‘ God’s Promise, and with the free Justification in the ‘ Blood of Christ our Lord, repeating the Scriptures to ‘ him, *Winchester*, hearing that, What my Lord (*quoth he*) will you open that Gap now? Then farewell all ‘ together: To me and such other in my case you may ‘ speak it; but open this Window unto the People, then ‘ farewell all together, *Martyrol.* vol. 2. pag. 1622. None I think can doubt but the Doctrine of meriting Salvation, and of Expiating Sins by good Works, was then *generally* believed in the grossest sense by the Church of *Rome*, and yet we see by this Instance some of that Church had a private Judgment otherwise, and some of the worst of that Church too. For scarce did *Bonner* himself send more Sheep to the *Roman Shambles*, than did this *Butcherly* Bishop of *Winchester*, who (as *Fox* observes in the place fore cited) on the day that *Ridley* and *Latimer* were burnt at *Oxford*; deferred his Dinner till about four of the

Clock

Clock in the afternoon, refusing to eat, till by a Post from *Oxford* he had certain Intelligence, that the Fire was kindled upon those godly Martyrs. Thus we see some of the worst of the *Romanists* did not hold all the Opinions of the Church of *Rome*; yet neither doth that prove either that those *Romanists* were no *Papists*, nor yet that the Church of which they were Members did not hold those Opinions.

But the Priest, as if he hoped to wind himself off from the Objection by *criminating* the *Quakers*, says, *To merit Pardon and Salvation by good Works, is now a Doctrine of the grosser Romanists, and I fear of some Quakers also, who (sighting merit and necessity of Christ's Death) ascribe Salvation to the following the Light within, pag. 106.*

In this he *slanders* the *Quakers*. I reject his Charge, and in the Name of the *Quakers* deny it. Let him name those *Quakers* that *sight the Merit and Necessity of Christ's Death*. I solemnly declare, *I know no such*; and yet I think, if any such there were, I might as well pretend to know them as he. Nor do the *Quakers* ascribe Salvation to the following the Light within, but they ascribe Salvation to Christ Jesus, to whom the Light within doth lead those that truly follow it. Herein he hath wronged the *Quakers*, as in his next words he abuses me; T. E. (says he) *himself pleads, that there is no Salvation unless we have a sinless Perfection, and (as if Christ had never died) positively affirms, Wheresoever there is Sin, there is also Condemnation*; for which he sets, pag. 97. of my Book, in which no such words are to be found as he has put down in the first part of this Sentence [*viz. That there is no Salvation, unless we have a sinless Perfection*] these not being my words, but his own. And the latter part he hath grossly perverted, making those words [*Wheresoever there is Sin, there is also Condemnation*] to import, *as if Christ had never died*; for which there is no colour at all. For the End of Christ's Coming and tasting Death, was not to take away the Condemnation only, and leave the Sin remaining; but he was manifested to take away our Sins, 1 John 3. 5. to destroy the Works of the Devil, vers. 8. Not only to take off the Condemnation due for those Works, and leave the Works standing, but to destroy the Works themselves. And where Sins are not taken away, where the Works of the Devil

are not destroyed, there the Condemnation is not taken off, but remains, as the Apostle proves, *Rom. 2. 9.* Now this Doctrine doth *not at all deny the Death of Christ*, nor derogate any thing from the Vertue and Power thereof, but *confesses and exalts it*, in that it ascribes to him the *whole Work* of taking away not only the *Condemnation*, but the *Sin* also; of not only taking off the *Guilt*, but destroying the *Works* of the Devil too: Whereas the contrary Doctrine doth import, that Christ hath not completed the Works he came to do, while it supposes him to *take away the Condemnation*, but *leave the Sin remaining*, when as he was manifested on purpose to *take away the Sin*, and to *destroy the Works* of the Devil.

But as if the Priest thought it not enough to *pervert my words*, and fasten on them a suggestion by no means deducible from them, he thus goes on; *Now he that looks for Salvation by his Perfection, doth hold that Popish Doctrine of meriting Salvation by good Works.*

But who is he that looks for Salvation by his Perfection? *The Quaker does not*: Who does? It is one thing to *believe Perfection attainable*, to aim at it, and press after it, but it is another thing to *look for Salvation by it*. *Patience, Humility, Meekness, Temperance, Charity, and other Christian Vertues*, are not only *desirable*, but (I suppose he'll grant) *attainable*. But must they who *seek after and obtain these Vertues*, needs look for Salvation by them? It is no fair consequent: And had he had the *last* of these Vertues, he would not have suggested this *foul slander*.

He adds there, *And he that proudly says, he hath no Sins to be remitted, renders Christ's Death as useless, as he that believes he shall obtain remission by his good Works.*

He that speaks proudly, *Sins* in so speaking: But that must not be charged on him who speaks the *Truth in humility*. That remission of Sins is to be received *through the Blood of Christ*; the Apostle Paul expressly says to the *Ephesians*, c. 1. 7. and *Colossians*, c. 1. ver. 14. Now he who *hath thus received remission of his Sins*, and with an *humble and thankful Heart acknowledges it*, can he be said to render Christ's Death *useless*, when he attributes the remission of his Sins to Christ's Death? If any one says his Sins are remitted, when they are not, he is to blame and de-

ceives.

ceives himself. If any one expects remission of Sins by any *other* way than the Death of Christ, he renders the Death of Christ useless. But surely, he that in Truth and Humility, acknowledges he hath received remission of Sins *through the Death of Christ*, doth not thereby render the Death of Christ *useless*, but altogether *useful*; since *without it his Sins had not been remitted*. And thus the Quaker does, to the refutation of the Priest's slander, and the discovery of his evil mind in suggesting the Quaker will be found more a Papist than K. Ethelwolf.

But whether *Ethelwolf* were a Papist or no, it is much alike to the Priest, for he says, ' We conclude therefore, ' that the Quaker falsely accuses our Ancestors in calling ' them Papists, and their Clergy Popish, and in affirming ' they were acted by evil Motives. And yet (*says he*) ' if all these had been as true as they are false, it had ' been hurtful only to themselves, but doth not at all ' make their pious Donations of Tythes to God and his ' Ministers to be void, pag. 109. What *Ethelwolf* was, who gave Tythes, (*viz.* first a Monk in Orders, then absolved from his Vows by the Pope, a great Benefactor to the Pope, and to the Church of Rome in particular, and in a word the Pope's Creature.) What Motives induced him to give Tythes (*viz.* to obtain thereby remission of his Sins, and the redemption of his Soul.) What Clergy that was to whom he gave Tythes (*viz.* Popish Priests and Monks, corrupt in Doctrine, corrupt in Practice, corrupt in Life, corrupt in Manners.) What the Religion of those times was, (*viz.* praying to Saints, praying for the Dead, sacrificing for the Dead, worshipping of Relicks, Auricular Confession, going on Pilgrimages, extrem Unction, Chrism, holy Water, Purgatory, Latine Service, and saying Mass, with abundance more of the like nature) hath been related before. And what a kind of Protestant that Priest is, who will deny this to be Popery, and them to be Papists that held them, I leave to the Reader's Judgment. Many more instances might be given to shew how foully the Church of that Age was over-run with the Romish Leprosy; but these I take to be sufficient to satisfy any true Protestant. And, indeed, to what purpose were it to add more, when the Priest here says, That if all this had been true (that they that gave Tythes had been Papists, and the Clergy to whom they

gave them had been *Popish*, and the motives on which they gave them had been *Evil*) yet it had been hurtful only to themselves, but doth not at all make their pious Donations of Tythes to God and his Ministers to be void. So that it seems be they good or bad that gave, be they good or bad to whom they gave, be the motives good or bad which induced them to give, he regards none of all this; 'tis the Gift he looks at, and so long as he can enjoy that, he matters not whence or how it came. But seeing he having prostituted his both Reason and Conscience to the libidinous desire of Advantage and Interest, regards not how he comes by it: I will only recommend to the Reader's Consideration how ill it becomes them, who pretend to be *Protestant Ministers*, to lay claim to the Gift of a *popish Prince*, given to maintain a *popish Clergy* and *Worship*, and upon such Motives as are not only *evil*, but directly contrary to Protestant Principles.

§. 15. In the former Objections which the Priest made in my Name against the Donation of Tythes, he left out the Instances I had given to prove the Donation *popish*, and took no notice of them. In this which next follows, he leaves out some, and gives the others false: I to manifest further the corruption of that time, and Apostacy of that Church, did set down what the Clergy on their part undertook, in consideration of the said Charter, to perform, as in *Spelman's British Councils* I found it thus, ' It pleased also *Alhstan* and *Swithin*, the Bishops of the Churches of *Shirborn* and *Winchester*, with their Abbots, and the Servants of God, to appoint, that upon the Wednesday in every Week, all our Brethren and Sisters in every Church, should sing Fifty *Psalms*, and every Priest say two *Masses*, one for *K. Ethelwolf*, and another for his Nobles that consented to this Gift, for a Reward, and for an Abatement of their Offences: And that they should say for the King so long as he lived, *Oremus, Deus, qui justificas*; for his Nobles also while they lived, *Pretende Domine*; but after they were dead, for the deceased King by himself, and for the deceased Nobles in common, &c. Instead of this he hath these words, pag. 109. ' Some slighter Cavils he hath, pag. 292, 293. As first, his calling the Clergy of that Age ' Apo-

“ Apostates and corrupt, for being so grateful to their Benefactors, as to engage to sing *David's Psalms*, and to make Prayers twice a Week for them, that God would reward their Bounty and pardon their Sins. What is there in this at all like my Quotation, unless it be the word [*Psalms?*] Do I call them Apostates and corrupt for being grateful to their Benefactors? Or do I not note the manner of their expressing their gratitude, as an instance of their Apostacy and Corruption? In that they undertook to say *Masses* for them, both *Living and Dead*? Instead of which he says, they engaged to make *Prayers* for them. Yet he is fain to confess, pag. 110. they called these Prayers [*Missas*] but says, they were far different from the *Missal* of the Church of Rome, whose Offices (he says) were first brought in here by *Osmund Bishop* of Salisbury, Anno 1096.

But in that he speaks wrong. For long before *Osmund's* time (300. Years at least) under Pope *Adrian*, who (according to *Genebrand*) entred the Popedom in the Year 772. (about eighty years before *Ethelwolf's* Donation) the Roman *Missal* (made, as they say, by Pope *Gregory*) was (by Decree of a Council at Rome, with the help of a Popish Miracle) commanded to be universally received and used. The Story whereof (for brevity here omitted) is set down at large by *Durandus* in his *Rationale*, l. 5. c. 2. and out of him and other Authors, by *John Fox*, in his first Volume of the Book of Martyrs, pag. 117. This Decree for the establishing *Gregory's* Missal, and making it universal, was vigorously prosecuted by *Charles* the Emperor, not only threatening, but punishing those that refused it, and burning the other Service-Books where-ever he found them, insomuch that, as *Fox* observes, *Gregory's* Service had only the place, and hath (adds he) to this day in the greatest part of Europe. And that it was received and used here in *England* as well as in other Countries, not only the Devotion this Nation then had to the Church of Rome, and the influence *Charles* the Emperor had upon the *English*, may make it probable: But the occasion of *Osmund's* bringing in that Service which was called the Use of *Sarum*, set down at large both by *Fox* and *Stow*, doth fully and plainly prove. *Fox*, vol. 1. pag. 166. says, ‘*Thurstan* coming out of *Norman-*

dy with *William* the Conqueror, and being made Abbot
 of *Glastenbury*, fell out with his Monks to such an height
 that from Words they went to Blows, by which di-
 vers were Wounded, and some Slain; the occasion
 whereof was, that *Thurstan* contemning their Quire-
 Service, then called the Use of *St. Gregory*, compelled
 his Monks to the use of one *William* a Monk of *Fiscam*
 in *Normandy*. *Stow* in his *Annals of England*, pag. 157.
 upon the Year 1083. relating the same matter, says thus,
 This Man (*Thurstan*) among other his Fellows, de-
 spising the Song called *Gregory's* Song, began to counsel
 the Monks to learn the Song of one *William* of *Festamps*,
 and to sing it in the Church, which to do when they
 refused, as they that had been ever used, not only in
 this, but in other Service of the Church, to follow the
 manner of the *Roman* Church, suddenly on a day with
 a Company of Armed Men brake into the Chapter-
 house, &c. and so goes on to relate the *Skirmish* which
 being beside my purpose, I omit, and only observe from
 these Testimonies, first, that this *Roman Mass*, institut-
 ed by *Gregory* and bearing his Name, and by Pope *Adri-
 an* and his *Roman* Council appointed to be used in all pla-
 ces, was received and used here in *England* before the
 Conquest; secondly, that the *English* Clergy had been
 ever used, not only in this, but in other Service of the
 Church to follow the manner of the Church of *Rome*;
 thirdly, that this *Missal* of *Gregory*, thus by Decree of
 Council made *Universal*, and then received and used here
 in *England*, was in substance the same that was used after-
 wards, both here and elsewhere until the time of Refor-
 mation; *Fox* saying expressly, that *Gregory's* Service had
 only the place, and yet hath to this day in the greatest part
 of *Europe*. But that the Reader may the better judge
 whether these Masses were such innocent things as the
 Priest doth here represent them, whether the Priests that
 said them were the right Ministers of God, as pag. 112.
 he makes no doubt they were; whether the People that
 used them were nearer in Opinion to the Protestant Church of
 England than to the present Papists, as pag. 135. he says
 they were: And whether if they were so, it is not great-
 ly to be lamented; take here a Story out of *Bede's Eccles.
 Hist.* lib. 4. cap. 22. shewing what Opinion they had in
 those

those times of the vertue of their *Masses*. ‘ In the Wars
 ‘ between *Ecgfrid* and *Edilred* Kings of *Northumberland*
 ‘ and *Mercia*, a Young Man named *Imma*, one of *Ecg-*
 ‘ *frid*’s Soldiers, was left for dead among the Slain;
 ‘ where, after he had lain a Day and Night, recovering
 ‘ sense and strength, he got up, intending to escape to
 ‘ his Friends, but falling into his Enemies hands, he was
 ‘ made a Prisoner, and after his Wounds were cured, he
 ‘ was bound, that he might not get away: But no Bonds
 ‘ would stay upon him, but always at a certain hour fell
 ‘ off. Of which *Bede* gives this Reason; This Young
 ‘ Man had a Brother, a Priest, named *Tanna*, who was
 ‘ at that time Abbot of a Monastery, called from his
 ‘ Name *Tunnacestir*. This Abbot hearing his Brother
 ‘ was slain, went to search out his Body among the dead,
 ‘ and found a Corps so like his Brother’s, that not doubt-
 ‘ ing it to be the same, he took it up and buried it in his
 ‘ Monastery; and took care that *Masses* were said often to
 ‘ obtain pardon for his Soul: By the Celebration of which
 ‘ *Masses*, says *Bede*, it happened that no Man had power
 ‘ to bind him, but presently his Bonds were loosed. And he
 ‘ reports the Young Man himself to give this Answer to
 ‘ the Earl that had him in custody, inquiring the reason
 ‘ why he could not be kept bound, *I have* (said he) *a*
 ‘ *Brother, a Priest in my Country; and I know that he, sup-*
 ‘ *posing me to be slain, doth often say Mass for me, and if I*
 ‘ *were now in the other World, there my Soul, through his In-*
 ‘ *tercessions, would be released from punishments.* After-
 ‘ wards, when this Young Man, being Ransomed, re-
 ‘ turned home, and recounted what had befallen him,
 ‘ many (says the Historian) by the Report hereof were
 ‘ stirred up in Faith and Devotion to Pray, or to give
 ‘ Alms, or to offer the Sacrifices of an holy Oblation to
 ‘ the Lord, for the REDEMPTION of their Relations who
 ‘ were departed out of this World. For they understood (says
 ‘ *Bede*) that the healthful Sacrifice was available to the EVER-
 ‘ LASTING REDEMPTION both of SOUL and BO-
 ‘ DY. Thus hast thou Reader a brief discovery both
 ‘ what sort of *Masses* were then in use, and what they attri-
 ‘ buted to them; no less than the Redemption of Souls, for
 ‘ which Christ died. Now for a Close, take withal the
 ‘ Account which *Perkins* in his Problem against *Coccinus*, pag.

145. gives of the Rise of the Mass, thus, ‘ First, (says he) The Lord’s Supper was celebrated in a most plain manner. Secondly, It was increased with Ceremonies, and first with Oblations for the Dead, which was a Gratulation or Thanksgiving for them, and this was two hundred Years after Christ. Thirdly, Prayers for the Dead were added about the Year 400. Then Purgatory, and Redemption of Souls out of Purgatory by Masses. Then about the Year 780. *Gregory’s Mass* began to be used in the Churches of *Italy*, where before the Liturgy of *Ambrose* had been more in use. Fourthly, They began to dispute of Transubstantiation about the Year 840. So that it seems, not only *saying of Masses for the Redemption of Souls out of Purgatory* was in use, but *Transubstantiation* also was on Foot before this famous Charter of *Ethelwolf* for Tythes was granted. Judge now Reader, if thou art a *Protestant*, whether *Popery* had not made her Incroachments in the Church before *Ethelwolf’s* time ; whether the *Clergy* to whom he gave Tythes were not *Popish*, who undertook to say these *Masses* for him and his Nobles both Living and Dead, and whether the Priest has not grossly abused his Reader in suggesting that these Masses were only *innocent Prayers*, and in affirming they were far different from the Missal of the Church of *Rome*.

§. 16. Next, he says, pag. 110. I quarrel with the Charter for the Names of the Saints annex’d to it, in whose Honour its said to have been made.

I gave the words of *Ingulf* thus, ‘ — for the Honour of *Mary* the glorious Virgin and Mother of God, and of *St. Michael* the Arch-Angel, and of the Prince of the Apostles *St. Peter*, as also of our Holy Father Pope *Gregory*. To take off this *Note of Popery*, the Priest says, pag. 110. ‘ *T. E.* may note, that there is not one of the three Mentioners of this Clause that agree in it, so that it is very probable, the Historians living some Ages after, might (as their manner is) put in this less material Passage in the Phrase of their own times, of which Dealing in other Cases I could give many Instances.

To let pass his Solecism, or Incongruity of Speech, [*that there is not one of the three Mentioners of this Clause that agree in it*] more tolerable in one so illiterate as my self, than in such a profound Rabbi: I desire him and the Reader also to take notice, that the same Objection, upon the same Reason, lies as forcibly against the Extent of the Charter it self, there being as *great* variety and *little* agreement in that part amongst the Mentioners of the Charter, as there is in the mention of the Saints, for whose Honour the Charter is said to be made; so that upon that Score, it may as well be questioned, whether the Grant was *general* of *All* England, or not: For some of the Historians give it in such words as seem to speak *only* of his *Demeasne* Lands, some of his Kingdom of *West-Saxony* only: So that it is as probable, that the Historians that extend Donation to *All* England, might therein follow the Humour of *their own* times, of which dealing in other cases I could give *some* instances also. In the mean time the Priest had best have a care how he adventures to *raze* the *Images* of the Saints carved upon his beloved Charter, lest before he be aware he *shake* and weaken the *Foundation* of the Charter it self.

But he says, *However, it was given to God in the first place, and no mention of the Saints in all the body of the Charter.*

But sure he had forgotten that *Matthew of Westminster* hath in the very Body of the Charter [*Deo & beata Mariæ & omnibus Sanctis*; i. e. To God and blessed *Mary*, and to all Saints.]

In his next page, he says, *I quarrel with the other Priest, because he will not grant they gave Tythes in a blind and superstitious Zeal*; and he takes upon him to defend it, misapplying the Words of the Apostle, *It is good to be zealous always in a good thing.*

But the Priest has not prov'd their giving of Tythes a *good thing*; and I have prov'd, *they were blind and superstitious in this*, as well as in other things, and therefore their Zeal therein was *not commendable, but condemnable.*

But his Brother Priest seems to be now of another *Mind*, and to understand the Case *better*; for in his *Vindication*, pag. 303. acknowledging, 'there might be some *Corruptions* and great Defects in *Ethelwolf's* Charter, yet withal-

al endeavouring to excuse him, as ‘ having no idolatrous
 ‘ Design, but an honest Zeal, that those whom he esteem-
 ‘ ed Ministers of Christ, might be provided for ; he adds,
 ‘ What can be more uncharitable than to make a damna-
 ‘ ble Idolater of him for doing something, though it were
 ‘ in an ill manner, through invincible ignorance? Thus he,
 who in his *Conference*, pag. 147. would by no means ad-
 mit that Tythes were given in an *Ignorant Zeal*, doth
 here, in Contradiction both to his Brother Priest and to
 himself, acknowledge this Donation of Tythes was made
 in an *ill manner*, and through *invincible ignorance*. Nor
 doth he attempt to wipe off those *Stains*, which I had
 discovered in his Charter, but rather endeavours to co-
 ver them again, by drawing the *Curtain of Ignorance*
 before them. This however he is forced to grant,
 That this Donation of Tythes proceeded from *Ignorance*,
 yea, from *invincible Ignorance* : So that *ignorance*, at least,
 (to say no worse) *was*, in this particular, the *Mother of*
Ethelwolf’s Devotion.

Again, says the Author of the *Right of Tythes* to his
 Brother Priest, ‘ Whereas you had said, Tythes were
 ‘ given to God for the Maintenance of his Ministry, *T. E.*
 ‘ interprets this to be a calling the Idolatrous Priest-
 ‘ hood of the Church of *Rome*, God’s Ministers, which
 ‘ (says he) is a malicious and false Inference, since the
 ‘ Priesthood, to whose Maintenance these Tythes were
 ‘ given, was neither Idolatrous nor the Priesthood of the
 ‘ Church of *Rome*, pag. 111.

The Inference is neither malicious nor false ; but plain
 and true. These Priests, both one and t’other, affirm
 that Priesthood, to whose Maintenance *Ethelwolf* gave
 Tythes, to be God’s Ministry. I have proved they were
 a *Popish* Priesthood by the Testimonies of divers approv-
 ed Authors, by the tenour of the Charter it self, and by
 the Definition the former Priest gave of *Popery*, viz. *That*
it is such Doctrines and superstitious Practices, which by the
corruption of time have prevailed in the Church of Rome, con-
trary to the True, Antient, Catholick and Apostolick Church.
 I have shewed at large, that those Priests, to whose
 Maintenance *Ethelwolf* granted Tythes, did hold and use
 such *Doctrines and superstitious Practices*, as by the corrup-
 tion of time have prevailed in the Church of *Rome*, con-
 trary

trary to the true, Antient, Catholick and Apostolick Church, of which I have given many Instances. I have also proved *that Priesthood popish* by the Assertion of this latter Priest my present Opponent, who in his *Right of Tythes*, pag. 99. says, *The Benefit of this Donation hath been enjoyed for Eight hundred Years by those to whom the Donation was made*, which must of necessity be understood of *popish Priests*, otherwise the Assertion is *utterly false*. For he is a meer Stranger to History, who doth not know, that from *Ethelwolf's* time until the Reformation, which in this Nation began little more than a hundred years ago, *Romish Superstitions, Corruptions and Idolatries*, encreased daily and prevailed, and the *English Clergy* in every Age grew *more devoted* to the Observance of the See of Rome. Now when I have so fully proved that *that was a popish Priesthood*, to whose Maintenance King *Ethelwolf* gave Tythes, and yet these Priests plainly affirm, that *that Priesthood was God's Ministry*; what Inference can be more plain and true, than that they call that *Idolatrous Priesthood* of the Church of Rome God's Ministers? This Priest says, pag. 102. *The Clergy of that Age was God's only publick Ministers*; and pag. 99. *The Benefit of the Donation had been enjoyed for eight hundred years by those to whom the Donation was made*. The Donation was made in the year Eight hundred fifty five, to which 800 years of enjoyment being added, brings to the year One thousand, six hundred, fifty five. I desire thee Reader to compare these two Sayings of this Priest together, and to examine well the account of time, and then judge whether this very Priest, who cries out so vehemently against me, for inferring that the other Priest call'd the *Idolatrous Priesthood* of the Church of Rome God's Ministers, calling it a malicious and false Inference; doth not himself call that *Idolatrous Priesthood* of the Church of Rome God's only publick Ministers. When he says, 'The Clergy of that Age, to whom this Donation of Tythes was made, was God's only publick Ministers, and that the Benefit of this Donation was enjoyed for eight hundred years by those to whom the Donation was made; Doth it not clearly follow, that he accounts *all the popish Clergy* in England, in the *blackest and bloodiest* times of *Popery*, even *Bonner* himself and his Brethren, God's only publick Mini-

Ministers, who were indeed the *publick Ministers of Antichrist*, and the greatest *Enemies of God*? Nay, he adds, pag. 112. ‘ It is certain the Donors intended them (viz. Tythes) to the right Ministers of God; and I make no doubt (says he) they were such to whom they gave them; and they to whom they were given enjoyed (says he) pag. 99. the Benefit thereof for eight hundred years. What’s the Consequent? That he makes no doubt they were the right Ministers of Christ, who enjoyed the Tythes for eight hundred years after *Ethelwolf*, which comprehends the Popish Priesthood in its most filthy and polluted state. Can any one believe this Priest to be himself a Minister of Christ? Let him clear himself hereof if he can, and shew how the Benefit of this Donation of Tythes was enjoyed for eight hundred years by any Priesthood that was not popish and idolatrous.

§. 17. In his next Section he falls foully upon me; and he that was so fine-mouthed, that he would not meddle with Scurrility, because Railing is not Reasoning, pag. 12. bestows here again on me his usual Rhetorick of Dishonesty, Ignorance and Impudence. The Occasion he takes from hence. The former Priest had said in his *Friendly Conference*, pag. 146. ‘ Tythes being given to God for the Maintenance of his Ministry, no blemish in the Dedication of them can alter their property. Hereupon in my Answer, pag. 294. I observed he was for having all he could get, be it dedicated by whom it will, or how it will, and that he wanted nothing but power to revive all the old Donations of the Papists, given in the mid-night Darkness of Popery, to redeem their Souls out of a supposed Purgatory; then I added, Nay, so general is his Assertion (no Blemish, &c.) that nothing once dedicated by whomsoever, would seem to come amiss to him; not the Offerings of the Gentiles to their heathenish Deities; not the Endowments of the Turks to their Mahometan Priests, nor yet the thirty pieces of Silver (the price of Innocent Blood) had Judas chanced to have dedicated it, would upon this Position, have been unwelcome to this Man, could he once but have got them into possession. To this the latter Priest says, pag. 113. ‘ Were these given to the true God? Or were these Offerings Tythes? If they were not both of these, Why doth this Quaker mention them here?

To

To justify *Ethelwolf's* Donation of Tythes to the popish Clergy, the Priest often urges the Intention of the Donors, as pag. 103. ' The Donors supposed them a good Ministry, and as such endowed them; for they esteemed them to be God's Receivers. Again, pag. 112. ' It is certain the Donors intended them to the right Ministers of God. And pag. 104. ' They gave Tythes to maintain that which they believed to be a good Ministry, and the true Worship of God; and therefore the Donation remains good. Here it's evident, he makes the *validity* of the Donation to depend upon the *Intention* of the Donors. But when the *Gentiles* offered to their *Heathenish* Deities, did they not suppose and believe those Deities to be *true* Gods, and the Priests of those Deities to be a *good* and a *right* Priesthood? And did not some of them offer *Tythes* also, as the Priest has taken some needless pains to prove? Now if as he argues, pag. 104. The Donation *therefore* remains good, because the Donors gave Tythes to maintain that which they believed to be a good Ministry, and the true Worship of God (although in very deed it was a *bad* Ministry, and a *false* Worship) I appeal to the judicious Reader, whether the *same Argument* doth not serve, and the *same Reasons* reach to fetch in the *Gentiles* Donations of Tythes to their *Heathenish* Priests. And for the *Turks*, who are said to profess the *true* God (though not to worship him *truly*) can any one doubt but they believe their *Mahometan* Priests to be a *good* Ministry, and their *Alcoran-worship* the *true* Worship of God? How plain is it then, that according to this Priest's Argument, their Endowments to their Priests remain good? And that these Priests could be well content to receive them, if they knew but how to come by them, and the rather because the Revenues of the *Turkish* Priests consist partly in Tythes also. Nay, he sticks not to say, pag. 117. ' If the things were offered to maintain an evil way of Worship, they may be applied to maintain a right way of Worship; but still they must remain sacred: But the other Priest hath since cleared the Case. For in his *Vindic.* pag. 314. he says, ' Suppose the *Turkish* Empire (through God's mercy) should be converted to *Christianity*, may not the *Mussis* himself, and those whom *T. E.* calls *Emaums*, ' toge-

‘ together with all the Mosks and Revenues now belonging to them, be re-consecrated to Christianity ? What therefore I observed from the words of the former Priest, is confirmed and proved by them both ; and no imputation of *dishonesty* or *ignorance* can be justly charged on me therein. But he taxes me with *Impudence*, in calling that a *general Assertion* which (he says) had three Limitations ; *Tythes, the true God, and the Maintenance of his Ministry*, pag. 113.

But he might have taken notice, that I call’d his Assertion *general*, with relation to those words [*No blemish, &c.*] which is spoken *without any limitation* ; be the Blemishes in the Dedication *never so many, never so great, never so foul*, yet with them it matters not ; *No blemish in the Dedication of them can alter their property*, said the first Priest, and *Your words I will stand to* (says the last Priest) and make it appear, That such things as *Tythes* are, being given to the true God for a good end, NO BLEMISH in the Dedication can alter their property. This he undertakes to prove by the instance of the Censers offered by *Corah’s Company*, pag. 114. And he blames me for observing what a pretty Parallel the other Priest had found out, and how well he had match’d his case, in bringing this rebellious Consecration, attended with a damnable Sin, to parallel the Dedication of *Tythes*. But doubtless, he that shall well consider it, will find he has by this Parallel rather hurt than help’d, disgraced than credited his Cause. It is the difference, he says, between these two Cases, that makes the Argument good, Why then did he call it a parallel Case ? Is this Case parallel to his, and yet doth his Argument receive its strength, not from the parity, but the disparity or difference of the Case ? That’s strange indeed ! Where was his *Logick*, and *common Sense*, when he writ that ? He quarrels also at the reason given, why those Censers were commanded to be kept, namely, *To be a Sign and Memorial to the Children of Israel, that no stranger, &c. Numb. 16. 40.* This Reason, though given in the Text, he rejects, and says, ‘ If we dare believe Almighty God, rather than this ignorant Quaker, this was not the Reason why they were to be kept ; for, says he, God gives another Reason of that, ver. 37. Because they are hallowed, and ver. 38. For they offered them before the Lord, therefore they are hallowed. In

In the same 38. verse, the *particular* Reason was given also, ‘ The Censers of these Sinners against their own Souls, let them make them broad Plates for a covering of the Altar: For they offered them before the Lord, therefore they are hallowed; and they shall be a Sign unto the Children of Israel. Here was both a *general* Reason, and a *particular*, the *general* Reason was, *their being hallowed*; the *particular* Reason was, *that they might be a Sign and Memorial unto the Children of Israel*, as the Text expresses. Now the *general* Reason doth not exclude the *particular*, any more than the *particular* doth destroy the *general*. But here we see plainly that God would not suffer these Censers to be used in the Service to which they were dedicated, but caused them to be wrought out, and put to another use; which because I express before by *[the altering of their property]* he makes himself *prophane* merry; and having *ironically* call’d it an *ingenious Note of T. E’s*, he asks. ‘ Hath not his immediate teaching learnt him to speak sense? The Form of the Censers was altered indeed, but the property (says he) was not altered at all.

What manner of teaching he hath had is sufficiently discovered by his frequent *Scurrilities* and *prophane Jests*. But for all his *Conceit*, he may take notice, that the word *[Property]* having *various* Significations, relates to *Use* as well as to *Possession*; so that those Censers being turned into Plates, and thereby losing with their *Form* the *Use* to which they had been appropriated, it is not improper to say, the property of them (in that respect) was altered. But not to regard such *trifling Cavils*, wherein the other Priest also concurs with him in his Vindication, pag. 304, 305. let us examine how far the instance of the *Censers* may patronize this Donation of Tythes. In the time of the Law, among the Vessels and Utensils of the Tabernacle, *Censers* had a place and service by God’s Command; and they, as well as the rest of the holy Vessels, were *hallowed* and consecrated to the Service of God. And while that Tabernacle or Temple, and the Ceremonial Worship thereof remained, these Vessels were not to be put to any prophane or common use. Yet had not those Vessels any *intrinsic* and *perpetual* Holiness, but only an *outward* and *temporal* Sanctity, as Vessels set apart for

that

that Service. But when that Service was at an end, that Temple forsaken, that Worship, and all its dependencies, laid aside, those Vessels *ceased* to be Holy, and became subject to *common use*. And though, while that *Typical* Worship stood, in the Service of which *Censers* were by *divine Appointment* used, the *Offering* of *Censers* before the Lord did *hallow* and exempt them from common use: yet since that Worship is ended, and Law abrogated, in and by which *Censers* were *appointed* to be used, the *Offering* of *Censers* *now* would *not* have that effect. For if a Man should now dedicate to the Lord all such Vessels as were *formerly* used in the *Jewish* Worship, what would such a *Dedication* signify? Must the things so dedicated be reputed *Holy*, and exempted from all common use? That were indeed a ready way to *extirpate Christianity*, and reduce the World to *Judaism*: But who would not declaim against that? As in the case of the *Censers*, so in the case of *Tythes*, which was *another* part of the *Ceremonial* Law, and appurtenant to that *Typical* State. While the *Ceremonial* Law was in force, if a Man made an *Oblation* of *Tythes*, or any other part of his Estate, it was thenceforth *hallowed* to the Lord, and might not be converted to common uses. But since Christ hath abrogated the *Ceremonial* Law, by which *Tythes* were commanded, a *Dedication* of *Tythes* is no more sacred *NOW*, than a *Dedication* of *Censers* *NOW* would be. When therefore the Priest says, pag. 114. *These Censers were by God's special Order declared holy, and forbidden to be used to any common use afterwards*; it must be understood of *the time of the Law*, when *Censers* were in use; not of *the time of the Gospel*, wherein they have no place. And when he says, pag. 117. *The Censers being once given to God, must remain to be his still*: If he extends the Particle [*still*] to the present time, he errs egregiously; if he do not so extend it, he doth not obtain his end. And when he says, pag. 114. *If the Censers might not be alienated, much less should Tythes*; he argues *fallaciously*: For it doth not follow, that because the *Censers* might not be alienated *then*, *Tythes* should not be alienated *now*. But, as if the *Censers* dedicated under the Law might not be alienated *then*, neither might *Tythes* be alienated *then*: So if *Censers* dedicated under the Gospel may be alienated *now*, *Tythes* dedicated under the Gospel, may in like manner be alienat-

alienated *now*. This he cannot avoid, if he grant that *Censers* and other Vessels of the *Jewish* Worship dedicated under the Gospel, *may be alienated* : But if he do not grant this, he sets open, not a *Wicket*, but the *broad Gates* to *Judaism*. For if it be in Man's Power to dedicate *what he pleases* to God, and the thing so dedicated must be reputed *holy*, and *separate* to a Religious use, what bar is there to hinder the bringing in of *all the Jewish Ceremonies* ? In short, The hallowed *Censers* not being alienable then (in the time of the Law) shew that *Tythes* might not be alienated then (in the time of the Law) but it doth not prove that *Tythes* might *never* be alienated, any more than it proves that *Censers* might never be alienated, but must remain separated to holy uses to the World's End. Though *Censers* offered in the time of the Law, when they were in use by divine Appointment, were hallowed, and not alienable to common uses ; yet *after that Law was abrogated*, and the use of *Censers* ended, the offering of *Censers* would *not* have hallowed them, but they might notwithstanding such Oblation be put to common uses. And if the offering of *Censers* *then* will not patronize the offering of *Censers* *now*, nor their being hallowed *then* infer their being hallowed *now* ; to be sure the offering and hallowing of *Censers* *then*, will not justify the offering and hallowing of *Tythes* *now* ; nor the unlawfulness of alienating those hallowed *Censers* *then*, infer it unlawful to alienate *Tythes* *now*. The offering of *Censers* *then*, while that Worship stood to which they served, will no more authorize any to dedicate *Tythes* *now*, when that *Priesthood* is ended to which they did peculiarly belong, than it will warrant the offering of *Censers* *now*, when that Worship to which they served is ended. Neither doth it any more follow, that because the *Censers* then offered were hallowed, and might not *then* be alienated to common uses, therefore *Tythes* now offered are hallowed, and may not now be alienated to common uses ; then it doth that if *Censers* should be *now* offered they would be hallowed *now* also, and might not *now* be alienated to common uses. Thus then we see his instance of the *Censers* will not make good the Donation of *Tythes*, but that *Tythes*, notwithstanding the Dedication he talks of, *may safely be alienated to common uses*. And indeed, if

this matter be rightly considered, it will appear the World has been grievously *gull'd* in this case of Dedications. For first it was hammered into the Peoples Heads, that to make Dedications of Monies, Lands, Tythes, &c. to God and holy Church, was a thing very pleasing and *acceptable unto God*, a means to appease and *pacifie his Wrath*, to obtain *Pardon and Remission of Sins*, and the ready way to get out of *Purgatory*. When once the People had drank in this Perswasion, *how was their dedicating Zeal inflam'd?* What *Murder* or other horrid *Crime* was committed! the *expiation* whereof was not sought by a *Gift to holy Church* (as it was then called.) They needed not any other *Spur*; and had not the *Statute of Mortmain* at length been provided as a *Bit* to restrain and curb the *immoderate Heat* of their *misguided Devotion*, it may well be doubted, that instead of the *tenth*, nine parts of ten had been given to the Church, so willing were Men to go the *nearest way* to Heaven, as they misapprehended this to be. ' It was ' (saith *Andrew Willet* in his *Synopsis of Popery*, fifth general Controversie, pag. 309) ' a common Practice in time ' of *Popery*, so the Priests might be enriched, they cared ' not greatly, though all the Stock of their Patrons and ' Founders were undone. The *Statute of Mortmain* (says ' he) was made to restrain this. And now although *those Priests*, by whose *false Insinuations* and *crafty Allurements* the most of these Donations were *fraudulently* procured, are *turned out of doors* and rejected, yet another sort are come up in their rooms, who, though they pretend to be the *most considerable Enemies* to the former in the *World*, yet are well content to *reap* what the others had thus sowed. These Men tell us, that these Donations (Tythes, and such things as Tythes are) *must remain sacred*, may not be alienated to common uses. And if any one would object that they were gotten *indirectly*, obtained *per dolum malum*, by Fraud and Cozin, it avails not; they make no matter of that; *No Blemish in the Dedication can alter the property*, say they, who make themselves the *Receivers*. *Factum valet, quod fieri non debuit*, said the *Frindly Conference*, pag. 147. in Margin; i. e. *Though they ought not to have been dedicated at all, yet being once dedicated, the Dedication stands good*. Thus, Reader, thou may'st see how miserably the World has been *abused* by their Priests,

who

who taking advantage to work upon their *Devotion*, enticed the People to make these Donations, and now cry out they are *irreversible*, being *once dedicated they cannot be altered*, nor alienated to common uses. Who see not now, that by the *same Art* they might have gotten, and with the *same Reason* have held nine parts of ten, as well as the tenth? And well was it for the Nation that a stop was put to this *Ecclesiastical Drein*, before the *Church-Corban* had swallowed up all; *out of which, it seems, there is no Redemption.*

§. 18. In his next Section, pag. 117. he charges me with *exasperating the Impropriators against the Priests, and endeavouring to get them on my side*; which is altogether false. I am not so tender of the Impropriators Right (as he suggests) as not believing the Impropriators *have any Right* to the Tythes of another Man's Crop; It is notorious enough that the *Quakers* suffer by Impropriators as well as by Priests; and my Argument lies *against both*. But he that shall read that place in my Book which the Priest hath quoted, pag. 297. may plainly see my aim is to shew, that even according to the Priest's Argument, the Impropriators *have no Right to Tythes*. My words are, *It is obvious, that if because Tythes have been dedicated (as he says) to God, it is unlawful to alienate them to common uses, then it must needs be unlawful for them to hold their Impropriations, because they were offered in like manner as the rest of the Tythes were. But (say I there) let them look to themselves.* Whether this be *flattering and clawing* the Impropriators (as he unhandfomly suggests) let the Reader judge. Then for those Lands given to *Abbies* and other Religious Houses (as they were once called) and upon the Dissolution of those Houses settled on the *Crown*, it is manifest his Argument *impeaches* that Settlement, and all the subsequent Titles to those Lands derived therefrom, and aims at reducing those Lands into the *Clergies Hands* again. For if, as he argues, ‘being once dedicated, they cannot be alienated to common use; and that it is a dangerous thing to meddle with any thing that hath been given to God, *Friend. Confer.* pag. 147. And again, ‘as the Censers being once given to God, must remain to be his still—so we may learn it ought to be in other sacred Dedications, — they must remain sa-

cred still, *Right of Tythes*, pag. 117. Then seeing these *Abbey Lands* were once dedicated to God as well as *Tythes*, it follows unavoidably from his Argument, that they cannot be alienated to common uses, but must remain sacred still. Thus we see at once both the aim of his *unsatiable Eye*, and the *weakness* of his Argument, which in my former Book, pag. 297. is detected at large, and the discovery thereof hath so nettled the Man, that by way of *Revenge*, and to vent his Anger, he calls me *poor Quaker*, *flattering Quaker*, *double-tongu'd and false-hearted Man*, with more to the same purpose; and what I speak with reference to those who possess the *Abbey Lands*, he perverts and directs to the *Impropriators*. But he should have considered, that his *criminating me*, doth not at all *acquit himself*. For if he will infer from my reasoning, that *I deny the Impropriators Right to Tythes*, which I readily enough acknowledge I do, yet what is that to his *Justification*; whose Argument (if true) would strip not *Impropriators* only, but all others also who possess *Abbey Lands*, or any other *Revenues* once dedicated to God and Holy Church, as the Phrase was: Yet he would *hide his own Teeth*, and smoothe the matter over, as if the *Priests* were the most resigned and *submissive* Men imaginable to the Law, and very good Friends to the *Impropriators*. For our parts (says he, pag. 118. like the *Pharisee*, Luk. 18. 11.) we do not (like the *Quakers*) take upon us to censure the *Actions* of our *Princes* and *Parliaments*, — *Whatever Opinions the Priests hold in this matter, they do not oppose the Laws, and go about to persuade any to take away the Impropriators Estates from them.* Do they not? Pray hear now what the Author of the Conference, in his *Vindication*, pag. 305. says, *I confess that Henry 8. did alienate them* (speaking of *Tythes*, &c.) *And so did he also establish the six bloody Articles, to shew himself as ill a Friend to Protestants as to Tythes: But is not this* (says he) *a wise Argument, to prove that Sacrilege may, de jure, be committed, because, de facto, it hath been committed?* Judge now, Reader, the truth of that saying of the other Priest [viz. *We do not take upon us to censure the Actions of our Princes and Parliament*] when this Priest charges *Henry 8. and his Parliament* with down-right *Sacrilege*. He might have considered, that how ill a Friend soever *Henry 8.* was to *Protestants*,

stants, he was not so ill a Friend to Tythes, as the Priest represents him, since the first Statute Law extant for the payment of Tythes was made under his Reign.

But further, says the Author of the *Right of Tythes*, pag. 118. *We do not pretend Conscience to save Charges, as the Quakers manner is.*

Doth he know any *Quaker* that pretends Conscience to save Charges? If he does know any such, I desire he will name him. But if he knows no such, what has he told? If he would needs raise a Slander on the *Quakers*, could he find nothing that would have look'd more likely? Do not the *Quakers* know before-hand, that if they refuse to pay Tythe, they incur the penalty of treble dammage, which by that time it is levied, seldom comes to less than five or six times the single value of the Tythes demanded, besides Imprisonment? *Is this the way to save Charges?* What Reader could he expect to find out of *Bedlam*, so much beside his Wits, as to receive a suggestion so utterly repugnant to common Sense and Reason, as this is? But to proceed.

§. 19. The Priest is troubled that Tythes are reputed of *popish Institution*, and fain he would clear them if he knew how. He tries all the ways he can, and leaves no Stone unturn'd. His first attempt is to *defame me*, that my Discourse might have the less acceptance: In order whereunto, he tells his Reader, pag. 120. *T. E. now falls to work for the Jesuits in good earnest, labouring to make out the Pope's Title to England, by a Prescription of eight or nine Hundred Years.*

In this he is very faulty: For (besides his having represented me all along as a meer piece of Ignorance and Folly, and thereby rendred me a very unfit Agent to carry on the deep Designs of those crafty and politick Statists) he knows full well, that I labour not to make the Pope a Title to *England*; but to *raze out* all Monuments of his *usurped Authority*, that no print nor Footstep may appear of his power having been exercised here by the continuance of any *Custom*, which received either Life or Growth from him, *as this of Tythes did.* And since it may be *lamented*, but cannot be *denied*, that the Papal Authority hath had *too long*, as well as *too great a* sway

sway here: Whether, I pray, doth best become a *Protestant*, to acknowledge freely its *full time*, and *reject fully all its Institutions*; or to *mince* the matter, represent the time *shorter* than it was, and retain *some* of the *Popish Institutions*; which like the *Wedge of Gold* and *Babylonish Garment*, both *defile* the Camp, and *deform* the Reformation? *Popery* is now so *justly abhor'd*, by the generality of *English*, that it were a vain attempt to set up any thing apparently and *avowedly Popish*. Therefore the Enemy of *true Religion* invents other ways to *keep up Popish Institutions*, and one is to date the Rise of *Popery* so *low*, as may leave room to introduce or continue some *Popish Customs*, upon a pretence that they are *antecedent* to *Popery*. But he that shall duly consider the state of the Church, in and from the Apostles times, will find that the *Mystery of Iniquity*, which began to work in their days, hath continued working *ever since*, and in every Age successively hath brought forth *more and more* of its work. So that *Popery* was not *All* brought forth in a Day, nor in an Age, but was introduced *gradually*. And as the *true Religion* of Christ was instituted, professed and practised some time *before* it was distinguished by the Name *Christian*; so the *false Religion* was received also *before* it was denominated *Popish*: Yet this false Religion was really *in its Nature Popish*, before it obtained to be called *Popish*, as the true Religion was really *in its Nature Christian*, before it received the Name *Christian*. He therefore that will receive whatsoever he finds practised or commended in the Church *before* the Name of *Popery* prevailed, may be very likely to receive something which was brought forth by the working of the *Mystery of Iniquity*, and is really and truly *of the Nature of Popery*.

But the Priest says (as he has said before, more than once) *If the Saxons in K. Ethelwolf's time were Papists, it will not follow that all their Donations are void.*

I say so too. Some of their Donations were *meerly civil*, made by them as Men and Members of a *civil Society*; but this of Tythes was the Product of their *Religion*, and of that part of it wherein they were *most corrupt*. So that although *All* their Donations are not void, yet if *any at all* of their Donations are void, there is none which with more reason should be so than *this of Tythes*.

Again

Again he says, *Suppose they were Papists in some things, yet it follows not that giving Tythes was a popish Act; for all the Acts of Papists are not popish.*

But I have proved that the *giving of Tythes was a popish Act*, proceeding from such Motives, and attended with such Circumstances as are *repugnant to true Protestant principles.*

But says he, pag. 121. *The Protestants have disputed as much and as well for Tythes, as ever the Papists did.*

If by *Protestants* he means his Brethren the Priests, I wonder not at all at it: *Tythes are their Diana, the Oyl that nourishes their Lamp*, pag. 13. No wonder then if they dispute for Tythes, and that much too, but how well let others judge. Yet commonly the Dispute ends on their parts with *Club-Law*, and the case of Tythes an *Imprisonment* and *treble damages* are *Ratio ultima Cleri*, the Clergy's last Argument, and many times their first too, but always the strongest, and that they most rely on.

He adds, *It is a Popish Opinion, That the Bishop of Rome can exempt Men from paying Tythes.*

'Tis so indeed: But it is the subsequent of another *popish Opinion*, That the Bishop of Rome can *injoyn Men to pay Tythes*. So that the particular exemption from Tythes and the Institution of Tythes are derived from *one and the same power*. And if the Payment of Tythes had not been settled and established by the Authority of the Bishop of Rome, the Opinion of his power to exempt Men from paying Tythes had not prevailed as it did. But do not these *popish Exemptions* remain still among the *Protestants*? Those Lands which the Pope made *Tythe free*, are they not *Tythe free still*? What signifies that I pray? Is that an Argument of the *divine Right of Tythes*, and that Tythes are due by the *moral eternal Law*? Or is it not rather a *fair intimation*, that Tythes are indeed but of *human Institution*, and that from the Bishops of Rome too; whose Exemptions are in force, and observed here, even to this day?

Then he says, ' I begun too low by far; for if *Popery* came not into the Church, till about Seven hundred Years after Christ (according to *T. E's* proof) then Tythes were much antienter than Popery; for they

‘ were paid (says he) and declared to be due to the Christian Church at least Five hundred Years before.

In all this he is wrong : For first, I have proved *Popery* did come into the Church *before* Seven hundred Years after Christ, and *before* any settled Payment of Tythes. Next, he neither hath proved, nor can prove by any Testimony of Credit in this case, that Tythes were paid and declared to be due to the *Christian Church*, at least Five hundred years before. He may talk of the *Apostles Canons* and *Clement’s Constitutions*, and be laugh’d at for his pains : But no Authentick Evidence of *those Times* can be produced to prove the Payment of Tythes. The oldest of his Authors that mentions Tythes is *Origen* ; who grounded his Judgment on the *Levitical Law*, and thought it necessary that *that Law should stand in force according to the Letter*, which could not be consistent with *Christianity*. But although *Origen* was a learned Man, yet *Perkins*, says he was, *Errorum plenus*, full of Errors ; and *Hierom* calls his Writings, *Venenata*, Venemous : And among the rest of his Errors, *Purgatory was one*, as witnesseth the same *Perkins* against *Coccinus*, Probl. pag. 175. So that if he will fetch Tythes from *Origen*, he may take *Purgatory along with them*, if he please. However, he shall find that some of those Opinions which afterwards were most rightly denominated Popish, were by the Mystery of Iniquity brought into the Church as early as his *earliest* mention of Tythes, let him climb *as high as he can*.

§. 20. But to clear Tythes from a *popish* Institution, he says, pag. 122. *That most of those Doctrines which are properly called Popery, and which first caused, and still justify the Protestants Separation from Rome, were not maintained as Articles of Faith, no not in the Church of Rome it self, at the time of this Donation, Anno 855.*

For this he cites, *Polid. Virgil de Rev. invent. l. 5. c. 4.* But how unfairly he has quoted his Author, and how foully he hath abused his Reader, let *Polydore’s* own words shew in the place cited, where having declared how it fared with the Eastern Priests in that case, he adds, ‘ At ‘ *occidentalibus paulatim est Connubium abrogatum. Sy- ‘ ricus enim primus sacerdotibus & diaconis, ut ait Gra- ‘ tianus distinctione 82. conjugio interdicat qui circiter an- num*

num salutis humane 387. sedere cæpit: i. e. *But Marriage was taken from the Priests in the West by degrees. For Syricus, who began to sit (in the Roman Chair) about the Year of Man's Salvation, 387. was the first that forbade Marriage to Priests and Deacons, as Gratian says in his 82 Distinction.*

‘ Idem instituit (says Polydore) ut quicumq; aut viduam aut
‘ secundam duxisset uxorem, ab ordine sacerdotali pelle-
‘ retur; sic per hoc voluit ut deinceps Digamus ad offi-
‘ cium sacerdotis non admittetur: i. e. *The same Syricius ordained, that whatsoever Priest had married a Widow or a Second Wife, should be put out of his Priesthood; so by this he would not have any one that had had two Wives be admitted from that time forward to the Priest's Office.* Then says he,
‘ Pelagius secundus deinde statuit, ut subdiaconi vel uxores a se separarent, vel illis contenti, sacerdotiorum
‘ possessione cederent, & cum neutrum admisissent, jus-
‘ sit, ut omnino uxores, ab se ablegarent: i. e. *Afterward Pelagius the Second (who sat about the Year 580.) appointed that Sub-deacons should either put their Wives from them, or contenting themselves with them should quit their Benefices; and when they would admit of neither, he commanded that by all means they should put their Wives away from them*

‘ Verum id decretum (adds he) Gregorius qui Pelagio suc-
‘ cessit, iniquum censuit, — & idcirco sanxit, ut nullus
‘ amplius fieret subdiaconus, nisi se caste victurum prius
‘ promississet, quo sic cunctis legem continentiae impone-
‘ ret, i. e. *But Gregory, who succeeded Pelagius (the same who sent Austin the Monk over hither) thought that Decree unjust, — and therefore he made a Decree, that from thenceforth none should be made a Sub-deacon, until he had first promised to live chastely; that so he might impose the Law of Continency upon them all.* And says Polydore, ‘ Vult,
‘ opinor, Gregorius minores coercere, ut illorum exem-
‘ plo majores ex Syricij decreto mox sua sponte Matrimo-
‘ nia spernerent: i. e. *Gregory, I think, was willing to restrain the lesser Orders, that by their Example, the greater after a while might of their own accord despise Marriage according to the Decree of Syricius.* Then a little lower he adds,
‘ Ceterum non tenuit quempiam tum primum ista Grego-
‘ reana lex, sicut ante Cælesti decretum non est servatum,
‘ quem idem Gratianus auctor est, primum sacerdotibus
‘ universis indixisse Cælibatum. Alij id Eugenio post Gre-
‘ gorium

gorium attribuunt. Præterea illud ipsum tum *Meldenſi*
 ſynodo tum *Carthaginenſi* eſt magno omnium conſenſu
 ſtatutum, ſicut in Canoniciſ Decretis diſtinctione 32 &
 84. legimus. Ita alijs deinq; ſuper alijs promulgatiſ le-
 gibus, non ante Pontificatum *Gregorij 7.* qui anno ſalu-
 tis 1074. eſt Pontifex creatus, conjugium adimi Occi-
 dentalibus ſacerdotibus potuit: i. e. *But that Law of*
Gregory's did not at firſt reſtrain any of them, as the Decree
of Caliſtus before was not kept, whom the ſame Gratian reports
to be the firſt that enjoyned ſingle Life to all Prieſts. Which
others attribute to Eugenius after Gregory. Moreover the
very thing (viz that Prieſts ſhould not marry) was ordain-
ed both in the Synod of Meldenſis and Council of Carthage,
with the full conſent of all, as we read in the Canonical Decrees,
Diſtinction 32. and 84. Thus one Law being made upon the
Neck of another, Marriage could not be taken from the Weſtern
Prieſts before the time of Pope Gregory the Seventh, who was
made Pope in the year of Salvation 1074. Thus Polydore.
 Judge now, Reader, the honeſty of this Prieſt, who brings
Polydore for a Witneſs, that the Marriage of Prieſts was
 not forbidden till the time of *Gregory* the Seventh, above a
 thouſand years after Chriſt; when as *Polydore* there ſays
 expreſſy, *The Marriage of Prieſts was forbidden by Syricius*
about the year 387. and afterwards by other Popes and
Councils, although their Decrees could not ſo far prevail
as to take away Prieſts Marriage wholly, until the time
of Gregory the Seventh. But though Prieſts Marriage was
not wholly taken away before Gregory the Seventh's time, yet
evident it is, the Opinion that it ought to be taken away was
received, and according thereunto Endeavours uſed to
take it away many hundred years before Gregory the Se-
venth's time, or King Ethelwolf's either. ' The Marri-
age of Prieſts (ſays Polydore) was forbidden long be-
fore, and Laws made againſt it, although they were
not obeyed. The Marriage of Prieſts was not forbid-
den (ſays this Prieſt) till the time of Gregory the Se-
venth, and brings Polydore for his Voucher. Shame-
leſs Man! Is this the way to prove Tythes antienter than
Popery? What Credit can be given to any Quotation
that this Man brings, who makes no Conſcience of ſpeak-
ing falſly? But that Prieſts Marriage was indeed forbid-
den long before either Gregory the Seventh or Ethelwolf ei-
 ther

ther was born, *Perkins* against *Coccius* plainly acknowledges; first he says, Problem pag. 190. ‘*Conjugium Clericorum ante trecentos a Christo annos fuit ubique sine interdicto, & sine voto continentiae perpetuo, liberum: i. e. The Marriage of Priests for Three hundred years after Christ, was every where free, without Interdiction, and without perpetual Vow of Continency.* Then pag. 192. ‘*Continentiae votum necessarium & perpetuum, videtur in occidentali Ecclesia statutum primo, & annexum ordinibus, circa annum 380. a Christo. Ante quidem receptum fuit, sed privata quorundam devotione, non publico Ecclesiae judicio. Tum autem primum communi decreto (si non est fictitium decretum istud) in occidentalibus Ecclesijs interdictum dicitur conjugium Clericorum, ut impurum, a Syricio Papa: i. e. The necessary and perpetual Vow of Continency seems to have been ordained first in the Western Church, and annex’d to Orders, about the year from Christ 380. It was indeed received before, but by the private Devotion of some, not by the publick Judgment of the Church. But that is the first time that by a common Decree (if that Decree be not forged) the Marriage of Priests is said to have been forbidden by Pope Syricius in the Western Churches, as impure. And there is the more reason to believe this Decree of Syricius genuine, because it is evident that this was the Opinion of those times. Origen above 150 years before, said, ‘Videtur mihi quod illius solius est offerre sacrificium, qui indefinente & perpetuae se devotavit castitati: I think it belongs to him only to offer Sacrifice, who hath devoted himself to incessant and perpetual Chastity, Hom. 13. upon Numb. Pope Syricius himself in an Epistle to Hymerius Bishop of Tarracon, says, ‘That they who are in the Flesh, that is, they who are Married, cannot please God. And Leo the first, in an Epistle to Anastasius, says, ‘To set forth the purity of perfect Continency, Marriage is not allowed so much as to Subdeacons. By all which it appears, that Priests Marriages were denied and forbidden in those early Ages of the Church, the Mystery of Iniquity even then working. And this being one of those Doctrines, which by his own confession, are properly called Popery, may serve to convince him of the Corruption of those times to which he refers the rise of Tythes.*

His next Instance is of the *Seven Sacraments* ; the Number of which, he says, was not defined till *Peter Lombard's Days*, Anno 1140. He quotes *Cassander de Sacramentis*.

The Book I have not, and therefore cannot examine his Quotations. But if he hath dealt in this as in the former, he is not at all to be regarded. However, if it be, as he says, that the Number of the Seven Sacraments was not defined till *Peter Lombard's days*, yet were there so many other popish Doctrines and Opinions received in the Church long before, as sufficiently prove those times to be Popish, from which he fetches his Donation of Tythes.

Next, he says, ' The Doctrine of Transubstantiation was not received for a point of Faith, till the *Lateran Council* above One thousand two hundred years after Christ.

Although Transubstantiation was not by *publick Decree* imposed as an Article of Faith, until the Council of *Lateran*, yet was it received and believed by many some *hundreds of years* before. *Perkins* says, Problem pag. 145. ' Disputations began concerning Transubstantiation about the year 840. So that *Transubstantiation*, it seems, was a hatching *before* Ethelwolf's Charter for Tythes was granted. And as the Council of *Lateran*, somewhat after the year 1200. was the first that made Transubstantiation an *Article of Faith*; so the same Council of *Lateran* was the first general Council that decreed parochial Right to Tythes, as *Selden* proves in his History of Tythes, ch. 6. §. 7. and ch. 10. §. 2. towards the end. So that the general parochial Payment of Tythes, and the general belief of Transubstantiation, were decreed and established at one and the same time, in one and the same general Council.

' Purgatory it self (he says) was but a private Opinion, and affirmed only by some, Anno 1146. and Indulgences can be no older : yea, their Application to Souls in Purgatory was first brought in (he says) by *Boniface the Eighth*.

' Purgatory (saith *Perkins*, pag. 175.) was first received in the Church by *Tertullian* and *Origen*, who both lived about Two hundred years after Christ. That it was held

held by *Augustine* also, and *others of the Fathers*, though in somewhat a different Notion from what it afterwards obtained, he shews, pag. 176, and 178. and concludes, pag. 180. ‘ *Ergo Purgatorium, quod est inter Mortem & ultimum judicium, quodq; tantum inservit expurgando dis peccatis venialibus, pœnis temporalibus, non fuit receptum apud veteres nisi forte post annum 600. i. e. Therefore Purgatory which is between Death and the last Judgment, and which serves only to purge venial Sins, and take away temporal Punishments, was not received among the Antients, unless happily after the year 600. Whence by Implication is granted, that after the year 600. (which was Two hundred and fifty years before Ethelwolf’s Donation of Tythes) Purgatory was received, even in this sense among the Antients. ’Tis true, Indulgences can be no older than Purgatory, nor need they; for that is old enough to prove those times Popish wherein Tythes were granted. Polydore Virgil de Invent. Rer. l. 8. c. 1. searching the Original of them, says, ‘ Non reperio ante fuisse, quod sciam, quam D. Gregorius ad suas stationes id præmij proposuerit: i. e. I do not find, so far as I know, that Indulgences were before St. Gregory proposed that Reward to his Stations: which was about the year 600. Then using the Testimony of the Bishop of Rochester to the same purpose, he adds, ‘ Atque hoc pacto post Gregorium veniarum Seges paulatim crevit, cujus messem non exiguum permulti interdum colligerunt, &c. i. e. And by this means after Gregory’s time, the Crop of Pardons or Indulgences grew up by little and little, of which very many have sometimes reapt a large Harvest; whence it appears Indulgences were in use much earlier than the Priest delivers. But to proceed, the Priest says, That the half Communion began but a little before the Council of Constance, and was never decreed till then; That the putting the Apocripha into the Canon of Scripture, and divers other points, were never decreed till the Council of Trent; And that, if it were not to avoid prolixity, he could make it evident, That the Pope’s universal Supremacy and Infallibility, Justification by the Merit of Good Works, Auricular Confession, Formal Invocation of Saints, and other Corruptions of the modern Papists, were not determined as Articles of Faith, no not in Rome it self in Ethelwolf’s time.*

That

That many, if not most of these were believed, and publickly held in the Church of *Rome*, long before *Ethelwolf's* time, is undoubted. Concerning the *Pope's Supremacy*, *Perkins* says, *Problem*, pag. 202. ' *Primatus Domini vel autoritativus in Romano Pontifice, ante 600. an ignotus, publice & manifeste cepit in Bonifacio anno 607. i. e. The Primacy of Dominion or Authority in the Pope of Rome, which was not known before the year 600. began publickly and manifestly in Boniface in the year 607. (about Two hundred and fifty years before Ethelwolf's Charter.)* And of *Confession*, he says, pag. 180. ' *Confessio auricularis, id est, confessio specialis omnium mortalium peccatorum, ad eorundem remissionem necessaria, & sacerdoti occulte facta, cepit in Ecclesia urgeri & præcipi circa annos a Christo octingentos: i. e. Auricular Confession, that is, particular Confession of all mortal Sins, held necessary for the obtaining Remission of them, and which is made in private to the Priest, began to be enforced and commanded in the Church about Eight hundred Years after Christ (which was about Fifty years before Ethelwolf's Charter.)* And of *Invocation of Saints*, he says, pag. 89. ' *No Invocation of the Dead can be shewed in the Church for Three hundred and fifty years after Christ.* Then pag. 90. he says, ' *This Invocation began to be brought into the use of the Catholick Church about the year 380. by common Custom and private Devotion.* And pag. 93. he affirms that, ' *After the year 400. the Antients did commit Sin, yea, and were guilty of Sacrilege in the Invocation of Saints: of which he gives many Instances full of gross Impiety, and then adds, pag. 94. ' The Invocation which in former Ages was of private Devotion began to be publick about the year 500. for then Petrus Gnaphaus mingled the Invocation of Saints with the publick Prayers of the Church. For he is said to have invented this, that in every Prayer the Mother of God should be named, and her divine Name called upon. And about the year 600. Pope Gregory the great commanded a Litany, which was made for the Invocation of Saints, to be sung publickly.*

Thus we see that these Doctrines, which he says are properly called *Popery* were received, held, believed and publickly professed many a year before *Ethelwolf* was born.

And

And were it not to avoid Proximity, I could make it evident, that the *greatest part* of the Errors, Corruptions, Superstitions and Idolatries of the Church of *Rome*, were received, believed and openly maintained *long before* Ethelwolf made his Donation of Tythes. But suppose the Particulars he has instanced were not *determined* as Articles of Faith in *Ethelwolf's* time, but without any such *formal Determination* were received and commonly believed, are they *therefore* not *popish*? Doth Popery lie *only in the Determination* of them? If they are *Errors*, if they are *Corruptions*, if they are *Superstitions*, if they are *Idolatries*, *after* they are determined as Articles of Faith, then surely they were such *before*, else the *bare* determination of them would not have made them such. Besides, if there were Truth in what he says, that the Particulars he has mentioned had not been determined as Articles of Faith before *Ethelwolf's* time, nor could have been *popish* without such a Determination; yet very many *other* Instances may be given of Doctrines and Practices *properly popish*, sufficient to prove not the Church of *Rome* in general *only*, but the then Church of *England* also (which was a Member of that, and for at least seven continued Successions, received her Metropolitan Bishop out of the *Romish* Church) to be *popish*, according to the Definition his Brother Priest has given of Popery, in his *Friendly Conference*, pag. 149.

§. 21. But to clear those times from the imputation of Popery; he undertakes to reply to the Instance I had given in my former Book. First, he says, 'For those, pag. 301. the *Quaker* lays not much stress upon them, and there are some of them allowed by the best *Protestants*, and all Men that understand Antiquity know those decretal Epistles to be forged, which first attributed these Constitutions to those early Popes.

Is not this a pretty way of replying, to say his *Opponent* lays not much stress on them? What! may one not answer after this rate? Next he says, *there are some of them allowed by the best Protestants*: But which are they? Why did he not distinguish betwixt those he doth allow, and those he doth not allow? The Instances were, *The use of holy Water to drive away Devils*, said to be Instituted by *Alexander* the first. *The Consecration of Chrism once a year*, by

Fabia-

Fabianus. That all should stand up at the Reading of the Gospel, by *Anastatius*. That Wax Tapers should be Consecrated on the holy Sabbath, by *Zozimus*. That Processions should be made on Sundays, by *Agapetus*. Some of these, he says, are allowed by the best Protestants, but which they are he keeps to himself. Lastly he says, ‘ All Men that understand Antiquity know those Decretal Epistles to be forged, which attribute those Constitutions to these early Popes. Whether those Epistles be forged or no, I will not undertake to determin; nor need I: For I delivered not those Instances upon my own Authority, but gave the Authors out of whom I gathered them, namely *Fascic. Temp. Platina* and *Burdegalsis*; to which more might be added, if need were. But suppose what he says, that those Decretal Epistles are forged: yet all Men that understand Antiquity know that the things there instanced were in use before *Ethelwolf’s* time, and therefore must needs be instituted before. So that his exception against the Decretal Epistles is but an idle shift: For if it should be granted that those Constitutions were not made by those early Popes to whom they are attributed, yet certain it is they were made by Popes earlier than *Ethelwolf’s* Charter for Tythes; which is enough to prove that Popery had made her Encroachments in the Church before this dear Donation and famous Charter was made. Thus we see his tripartite Answer comes to just nothing; and doubtless he spake considerately, when he said, pag. 124. *I will content my self to reply to the Quaker’s Instances*; for it can hardly be supposed he could expect by this Reply to content any body but himself.

But perhaps he look’d upon those things as too immaterial to deserve his notice, and therefore contented himself to pass over them as lightly as he could; as before he did *Ethelwolf’s* being absolved from his Vows by the Pope, going on Pilgrimage to Rome, and making such liberal Donations to uphold Superstition there. But now that he comes to instances which he accounts more material, it is to be hoped he will give a more material Reply. First, saith he, ‘ concerning deposing of Kings, *T. E.* saith, Pope *Zachary* took upon him to depose *K. Chilperick*, and absolved his Subjects from their Allegiance, This (he says) is a Forgery invented by the Champions of the Pope’s Supremacy,

macy, but denied by the French, who do assure us, that the deposing of K. Childerick was done by Pipin himself, by the consent of the whole Kingdom of France, before any notice was given to the Pope about it, pag. 125.

That the Reader may be the more able to judge of the Truth of this matter, I will give him the words of the Authors themselves by whom it is delivered (so many of them as I have by me, which are but a few in respect of the many by whom this Passage is recounted.) First therefore the Author of *Fascic. Temp.* (*ad annum 744.*) says thus of Pope Zacharius, ‘ Ipse Regem Francorum, ‘ scilicet Hyldericum, deposuit, & in locum ejus Pippinum ‘ instituit, quia utilior fuit. Et hic patet potestas Eccle- ‘ siæ quanta fuerit hoc tempore qui regnum illud famosissi- ‘ mum transtulit de veris hæredibus ad genus Pippini, ‘ propter legitimam causam. i. e. *He deposed the King of France, namely Hylderick, and set Pippin in his place, because he was more useful. And here (says he) it appears how great the power of the Church was in this time, in that he Translated the most famous Kingdom from the true Heirs to the Race of Pippin, for a lawful Cause.* Platina, though he mentions not the deposing of Childerick, yet the setting up of Pippin by the Pope he does in these words, ‘ At Pippinus ‘ regnandi cupidus, legatus suos ad Pontificem mittit, eum- ‘ que rogat, ut Regnum Franciæ sibi auctoritate sua con- ‘ firmet. Anuit Pontifex ejus postulatis, —atque ita ‘ ejus auctoritate regnum Franciæ Pippino ad judicatur. i. e. *But Pippin having a desire to Reign, sends his Ambassadors to the Pope, and intreats him to confirm the Kingdom of France to him BY HIS AUTHORITY. The Pope grants his Requests, and so BY HIS AUTHORITY the Kingdom of France was adjudged to Pippin.* Burdegalsensis says of Pope Zachary (*Chronograph. l. 2. ad annum 741.*) ‘ Hic ‘ primus cæpit Francos juramento fidelitatis absolvere. i. e. *This Pope was the first that absolved the French from their Oath of Allegiance:* For which he quotes *Æmil. lib. 2.* And a little after, of Childerick, he hath these words, ‘ Childerico Francorum Rege in Monasterium truso, Pippi- ‘ nus —concilio Pontificis a Galliæ Proceribus Rex de- ‘ claratur et a S. Bonifacio — Germanorum Apostolo inun- ‘ gitur. i. e. *Childerick the French King being thrust into a Monastery, Pippin is by the Counsel of the Pope declared King*

by the Nobility of France, and anointed by St. Boniface the Apostle of the Germans. John Fox in his Book of Martyrs, Vol. 1. pag. 116. hath it thus, ' By the Authority of the said Arch-Bishop Boniface, which he received from Pope Zachary, Childericus King of France was deposed from the Right of his Crown, and Pippinus the betrayer of his Master was confirmed or rather intruded in. Perkins against Coccinus, prob. pag. 223. says, ' Deposito Childerici Francorum Regis fuit a Proceribus & Populo consilium vero deponendi, Papæ fuit, i. e. The deposing of Childerick the French King, was done by the Nobles and People; but the Counsel that he should be deposed, was given by the Pope. He quotes there Sabellicus, Blondus, and from him Alcuinus Paulus, and many others, all agreeing that Childerick was deposed by the Counsel of the Pope. Did all these combine to invent a Forgery? Or where all these Champions of the Pope's Supremacy; some whereof were Protestants? The Priest says, Chilperick was deposed before any notice was given to the Pope about it, and that he did only approve of the deed after it was done, pag. 125.

But besides popish Authors, Fox says, he was deposed by the Pope's Authority: And Perkins, though he makes the Act of deposing to be the People's, yet he acknowledges the Pope advised them thereunto; both which must be false, if what the Priest says be true. But Perkins proves by divers Witnesses of Credit, that The Pope's Counsel was first had [Zacharia Romano Pontificie PRIUS consulto] before Childerick was deposed, or Pippin made King. So that I conclude the Priest wrong in saying, it was done before any notice was given to the Pope about it. But of that let the Reader judge.

He offers another Evidence against this Deposition of Childerick by the Pope's Authority, which is part of an Epistle from Hinc-Marus, Arch-Bishop of Rhemes to Pope Adrian the second, who (he says) had written to him to Excommunicate the King of France. The words he gives thus, There was never any such precept before sent from Rome to any of my Predecessors, pag. 125.

That might be without any injury to the former Relation of Childerick's being deposed by the Pope. For Fox says, he was deposed by the Authority of Boniface, Arch-Bishop of Mentz, which he received from the Pope. Now this

this *Boniface* had a power *Legantine* from the Pope, and is called by *Burdegalensis* the *Apostle of the Germans* : So that it may very well be, that the Pope by this *Legate* of his might depose the *French King*, and yet send no precept about it to the Arch-Bishop of *Rhemes*, who were *Hinc-Marus's* Predecessors. But however from these very words of *Hinc-Marus*, it is evident, that *Pope Adrian* took upon him to *Excommunicate* the King of *France*, however he succeeded in it. And from another Clause in the same Epistle, there is great Ground to suspect, that he purposed to *depose* as well as *Excommunicate* him, and to set up another in his stead : Why else doth *Hinc-Marus*, in the Name of the *French*, say there, ‘ Let him not ‘ command us *Franks* to serve him that we will not serve ? Hence I think may well be gathered, that the Pope did not only require the Arch-Bishop of *Rhemes* to *Excommunicate* the *French King*, but also commanded the *French Men* or *Franks* to *serve another* ; which sufficiently shews how much the Popes *even then* took upon them, although the *Franks* would not so lose their King.

But he says, *There is as little Truth in Gregory the third's deposing of Leo Isaurus about Images*, pag. 126.

The very words of *Platina* in the Life of *Gregory the third*, are these, ‘ *Hic statim ubi Pontificatum iniit, Cleri ‘ Romani consensu, Leonem tertium Imperatorem Constan- ‘ tinopolitanum imperio simul & communione fidelium pri- ‘ vat, quod sanctas imagines e sacris ædibus abrasisset, & ‘ statuas demolitus esset, &c. i. e. He, as soon as he was made Pope, with the consent of the Roman Clergy, Excommunicates Leo the third, the Emperor of Constantinople, and withal deprives him of his Empire, because he had razed the holy Images out of the Churches, and had demolished the Statues. Fox says, Vol. 1. pag. 116. Leo was Excommunicated by Gregory the third. And Perkins, pag. 210. quotes August. Stench. cont. vallam in these words, ‘ *Gregorius tertius Ex- ‘ communicavit Leonem, & ab ejus Imperiis Romam Itali- ‘ amque avertit, omnibus juramento fidelitatis absolutis. i. e. Gregory the third Excommunicated Leo, and withdrew Rome and Italy from his Government, setting them all free from their Oath of Allegiance. From these Testimonies, whether Gregory the third, did depose the Emperor Leo or not, let the Reader judge. Besides, this same Empe-**

ror had been *Anathematized* before by Pope Gregory the second, as the Author of *Fasciulus Temporum* affirms, who also notes (*ad annum*, 714.) that ‘ About those times the Popes began to set themselves against the Emperors more than ordinarily, even in temporal matters, and to transfer the Empire from one Nation to another, as the time required.

The next Instance of *Popery* which he carps at, is the worship of Images, which he says, pag. 128. is another manifest Slander, not that the Saxons had no Images, for that he acknowledges they had, but says, they had them only for Ornament, Memory, Reverence and Example, but not for Worship, pag. 129.

Perkins shewing the gradual Introduction of Images, says, *Problem*. pag. 77. ‘ They were not used otherwise than for Ornament for Three hundred and eighty Years after Christ. Then pag. 78. about the Year 400. the Historical use of them began to come up, not in private Houses only, but also in the Churches of the Christians. But (adds he) as Superstition increased, the worshiping of Images took place, yet it was not received by Learned and Godly Men, nor were Images set forth to be worshipped openly before the Year 600. And if (says he) ‘ the Worship of Images gained Ground any where before these times, it was not among the Learned, but the superstitious People. But after the Year 600. the Worship of Images grew more common, especially among the common People, who by Superstition were easily led into Idolatry. And although upon the second Council of Nice’s Decreeing the Worship of Images, a Book was written contradictory thereunto, and a Synod holden at Frankford, wherein the Acts of that Council were condemned, yet was not that Synod clear in the case of Images: For it condemned the Council of Constantinople also held a little before, under the Emperor Copronymus for the abolishing of Images; and as Perkins observes went a middle way between that and the Council of Nice, giving a certain Veneration to Images, which was at least Superstition and Popery. But for the Church of Rome it self, of which the Saxon Church was a Member, with which it was in Communion, and to which it was in Subjection, if we inquire how it stood with Her in those times, with

with respect to *Image-worship*, Fox in his *Martyrol. vol. 1.* pag. 116, and 117. tells us, ' That not only Pope Gregory the second and third, with Pope Zacharias and Constantine the first, wrought great Masteries against the Greek Emperors, *Philippicus* and *Leo*, and others, for the maintaining of Images to be set up in Churches: But also that ' Pope Paul the first, thundred out great Excommunications against *Constantine* the Emperor of *Constantinople*, for abrogating and plucking down Images set up in Temples; And that *Stephen* the third, not only maintained the filthy Idolatry of Images in *Christian* Temples, but also advanced their Veneration, commanding them most ethenically to be incensed, &c. This was about *One hundred Years before* *Ethelwolf's* *Donation of Tythes*: And if the Church of *Rome*, which was then the *Mother Church* to *England*, was so Idolatrous then, what may we think she was in *Ethelwolf's* time, *One hundred Years after*? And what may we suppose that King himself to be, who was so great an *Admirer* of her, and *bountiful Benefactor* to her?

He says, Thirdly, ' I instance in Miracles and Intercession of Saints, taxing *Bede* with these Points of *Pope-ry*, and the *Saxons* of his time. To this, says he, pag. 131. I reply, That if the belief of Miracles make Men *Papists*, then *T. E.* and his *Quakers* are all *Papists*; for they believe they are immediately taught, which is a stranger and greater Miracle than any they can find in all *Bede's* History.

What a miserable shift is this! Is this Reasoning, or Railing? Would any Man, that had either a good Cause or good Parts, have shewed so much weakness to give a meer Quibble instead of a solid Reply? In his 28. Sect. pag. 161. He charges me (though very unjustly, as in its place, c. 5. §. 4. I shall shew with evading all serious Answers by some petty Cavil. Judge now Reader, if himself be not here guilty of what he there charges upon me. Hath he not in this very place evaded a serious Answer by a petty Cavil? But this is an usual way with him, when he is hard set, and willing to avoid the matter. I alledged, that long before *Ethelwolf* was born, *Popery* had made her Encroachments in the Church, among many Instances whereof that I brought, one was the belief of strange kind of Miracles wrought

wrought by the *Relicks* of *popish* Saints; nor only so, but by the *Wood* of the *Cross*, and by *Holy Water* also: This I proved by divers Quotations out of the Ecclesiastical History of *Bede* the *Saxon*. To which, after his *prophane Jest*, he replies, 'It is not unlikely but some extraordinary Miracles might be wrought at the first Conversion of the *Saxons*, the more easily to convince that rugged People; and the want of human Learning in that Age, might occasion the credulous Reception of more than was true; and yet we must not condemn them presently for Papists, *ibid*.

He that will take the pains to read *Bede's* History (particularly his third Book, 2, 11, 13, and 15. Chap. and his fifth Book, 4. Chap.) may there find relation of Miracles as *palpably popish* as any in the *Roman Legend*. And if it should be granted, that Miracles were then wrought to convince that People, it must be supposed, that those Miracles (if wrought by the Power of God) were wrought to convince them of the *true* Faith and Worship of God, and to establish them in it. But the Miracles mentioned in those Chapters of *Bede's* History, to which I have above referr'd, tend not to the setting up of the *true* Worship of God, but a *false* Worship, even the Worship of the Church of *Rome*, in the *Veneration* and *Adoration* of *Relicks* of *popish* Saints, of the *Wood* of the *Cross*, of *holy Water*, and of *consecrated Oyl*, which all Men know to be a part (and a *corrupt* part too) of the present *Romish* Religion. So that in these things the *Saxon* Church then appears to have been in the same Condition, in which the Church of *Rome* both then was and now is.

He says, *They might be credulous and apt to be imposed upon, but that was their Infirmary, and amounts but to Superstition, not to Popery, ibid*.

He forgets his Brother's *Definition of Popery*, Friendly Confer. pag. 149. 'That it is such Doctrines and *SUPERSTITIOUS* Practices, which by the corruption of time have prevailed in the Church of *Rome*, contrary to the true, Antient, Catholick and Apostolick Church. So that if those things recorded by *Bede*, to be wrought and believed by, and among the *Saxons*, were such *superstitious* Practices, as by the *corruption* of time have prevailed in the Church of *Rome*, contrary to the True, Antient, Catholick,

tholick, and Apostolick Church, then *they are Popery*, and *they* by and amongst whom they were so wrought, believed and received were *Papists*; but no *Protestant*, I hope, will deny the instances above given to be *superstitious Practices*, to have prevailed in the Church of Rome through the *corruption* of time, and to be *contrary* to the True, Antient, Catholick and Apostolick Church. Besides, *if* (as he says) *they might be credulous, and apt to be imposed upon*, and so could be excused (as he would have them) upon the score of their Infirmary; yet who, I pray, were they that took the advantage of their credulity, and did impose upon them? Were they not *their Priests*, their *Clergy*? And *what were they* mean while? If the People were *credulous* and easie to be *beguiled* and *imposed upon*; the Priests were not less *crafty* and ready to *impose upon* them and *beguile* them. But was not this the *same Priesthood* to which Tythes were afterwards given; who thus *imposed upon the credulous People*, and *deluded them with lying Wonders*?

As for *Intercession of Saints*, he says, *If I mean that the Saxons prayed to the Saints as their Intercessors with God, I do egregiously wrong them*, pag. 132.

About what time the Opinion of the *Intercession of Saints* was received in the Church, and how understood, Perkins in his *Problem of the Church of Rome*, pag. 87. &c. shews, ‘ First, (he says) it was altogether unknown in ‘ the Church of God for the space of Two hundred Years ‘ after Christ. After which time Origen (he says) and ‘ other Fathers disputed concerning the Saints Intercessi- ‘ on for us, but very diversly and doubtfully, until the ‘ Year 400. From that time it seems to have been a received Opinion. For the *Antients*, he says, pag. 89. *teach that the Saints do interceed, not only openly by Praying, but interpretatively also by meriting or deserving*; of which he there gives many instances, and concludes, that *among the Antients, the Saints are made immediate Intercessors to God for us*. From this Belief of the Saints *Intercession*, sprang the Custom of *Invocation* or *Praying to Saints*, which Perkins shews was not in the Church for Three hundred and fifty Years after Christ, but began to creep in about the Year 380. and after the Year 400. he says, the *Antients sinned, and were guilty of Sacrilege in praying to the Saints*, of which he gives

many Instances, some whereof shew, that the Saints were prayed to *as Intercessors to God, yea, as Mediators between God and Man.* For *Paulinus in natali. 3. in Felicem,* says, 'Exora, ut precibus plenis Meritisque redonet Debita nostra tuis. i. e. Pray (O Fælix!) that he would forgive us our Sins for the sake of thy full Prayers and Merits. And *Fortunatus in vita Martini, lib. 2.* thus intreats *Martin,* 'Inter me & Dominum Mediator ad esto benigne. i. e. Be thou (O Martin!) a favourable Mediator between the Lord and me. Nor was this Opinion of the Intercession of the Saints, and consequently the custom of praying to the Saints the private Belief and Practice only of some, but the same *Perkins, pag 94.* tells us, that 'The Invocation which in former Ages was of private Devotion, began to be publick about the Year 500. For then, says he, *Petrus Gnaphæus* mixed the Invocation of Saints with the publick Prayers of the Church, for he is said to have invented this, that in every Prayer the Mother of God should be named, and her divine Name called upon; And *Gregory the great* (adds he) about the Year 600. commanded that a Litany of Prayers to Saints should be sung publickly: This is spoken of the Church in general. Now concerning the Church in this Nation, it is to be noted, that this is that *Gregory* who sent over *Austin the Monk* to plant the Romish Religion here, and whose Successors for many Years after had the ordering of the English Church, and making Bishops in it, and for the space of One hundred and fifty Years, at least, the Arch-Bishops of *Canterbury* were *Italians* or other Foreigners of the Pope's placing. How those *Italian Prelates*, that came out of the Bosom of the Roman Church, did form the Church here, I leave to the Reader's judicious Consideration; adding only, to shew the Devotion of the English then to the Roman Church, that *Bede* in his *Eccles. Hist. l. 4. c. 5.* 'says, *Oswi King of Northumberland* was so greatly in love with the Roman and Apostolical Institution, that had he recovered of an Infirmary whereof he died, he intended himself to have gone to *Rome*, and there to have ended his days, as *Ina, Offa, Kenredus,* with other of the Kings of this Land afterward did in *Monkish Orders*, as *Fox* reports. And that *Stow* in his *Annals, pag. 557.* speaking of the English Monks unwillingness to change

change their manner of singing, *which they had received from Rome*, says, [As they that had been ever used not only in this, but in *other* Service of the Church to follow the manner of the *Roman Church*.] Now inasmuch as the Church of *Rome* did pray to Saints as their Intercessors with God, and the then Church of *England* was in *subjection* to the Church of *Rome*, and had the *Roman Church* in so great *veneration* and esteem: Since the same Pope *Gregory* that sent *Austin* to set up the *popish* Worship here, did appoint a Litany of *Prayers to Saints* to be sung publickly; and since it appears by *Bede* and others, that the Opinion and Belief of the *Saints Intercession* was received and held by the *Saxons* in those times, what reason can there be to doubt of the *Saxons praying to Saints*, as their Intercessors with God? If they believed them *Intercessors at all*, with whom could they think they interceded but with God? And if they believed they *interceded with God for them*, what should hinder their praying to them *as their Intercessors* with God? Especially seeing that Church from which they *received* both Doctrine and Discipline did so. But a Passage there is in *Bede's Eccles. Hist.* l. 5. c. 22. from which the Judgment of the *Saxon Church*, in the point of Intercession and Mediation of Saints, may pretty well be gussed at. ‘ *Adamnan a Scotch*
‘ *Abbot coming Ambassadour into England*, about the
‘ *Year 720. visited the Abbey of Wire in the Bishoprick of*
‘ *Durham*, of which *Ceolfride* was then Abbot. The *Scot*
‘ it seems had the wrong cut on his Crown, not after the
‘ *Mode of St. Peter*, but after the fashion of *Simon Ma-*
‘ *gus*; which the *English Abbot* observed, and reproved
‘ the *Scot* for. He excused it by the custom of his Coun-
‘ try, protesting, that although he was Shorn like *Simon*
‘ *Magus*, yet in his Heart he abhorred *Simon's Infidelity*,
‘ and desired to follow the Steps of the blessed Prince of
‘ the Apostles, *St. Peter*: To which the *English Abbot*
‘ replied, That as he desired to follow *St. Peter's Deeds*
‘ or Admonitions, so it became him to imitate his man-
‘ ner of Habit, whom he desired to have for his Advo-
‘ cate with God the Father [*quem apud Deum patrem habe-*
‘ *re Patronum queris*] or, as *Fox* renders it, *Whom you*
‘ *desire to have a Mediator between God and you.* On which
‘ word [*Mediator*] *Fox* in his Margin, (vol. 1. pag. 114.)
‘ gives

gives this Note, *There is but one Mediator between God and Man, Christ Jesus*; plainly shewing he understood by this Sentence, the Saxons made other Mediators between God and Man, besides Christ Jesus. But leaving this to the Reader's Censure, I proceed.

The Priest says, pag. 132. ' There is but one thing ' more wherein the present Church of *Rome* is charged ' with Idolatry, and that is in adoring the Host or Body ' of Christ, (which they say is Transubstantiate) in the ' Sacrament; but neither in this (says he) were the ' Saxons guilty, for they did not believe Transubstanti- ' ation, no not in *K. Edgar's* days, Anno 975.

He said before, pag. 123. the Doctrine of Transubstantiation was not received for a point of Faith till the *Lateran Council*, above One thousand two hundred Years after Christ; No wonder then if it were not believed by the Saxons. But that will not acquit the *English Saxon Church* from the charge of Idolatry, any more than it will the Church of *Rome*, which hath been by many sufficiently convicted of Idolatry, long before that *Lateran Council* in the Year 1215. wherein Transubstantiation was made a point of Faith. And though the Priest says, This is the only thing more wherein the present Church of *Rome* is charged with Idolatry: yet doubtless he must be very forgetful, or much too favourable to the *Roman Church*. For *Rainolds, de Romane Ecclesie Idolatria*, against *Bellarmino* and others of the *Papish Patrons*, doth charge the Church of *Rome* down-right with Idolatry, not only in the worshipping of *Saints, Images*, and the Sacrament of the *Eucharist*; but of *Relicks* also, and of *Water, Salt, Oyl*, and other *Consecrated Things*, which out of the *Papists* own Books he proves in the assumption of his Argument, l. 2. c. 1. And that the Saxons followed the Church of *Rome* in these things, is too well known to be denied.

§. 22. *More Instances*, he says, he could give to prove that the Saxons were like the Protestants in the most fundamental Matters; but that two shall suffice at present. 1. Of the Merit of good Works. 2. Of the Canon of Scripture. For the first of these, he offers some Sentences out of *Bede* and *Alcuin* against the Merit of Works, which, if faithfully given, may serve to shew the Judgment of those particular

lar Men, but are not sufficient to prove the *general received Opinion of those times*, much less of the *after times* wherein *Ethelwolf* lived and gave Tythes; for *Bede* died in the Year 735. (120. Years before *Ethelwolf's* Donation) as the Epitome of his Ecclesiastical History shews; and *Alcuin* was one of *Bede's* Hearers, as *Burdegalenfis* testifies. And if the *private Judgment* of some particular Men be made the measure of the *general Opinion*, he may thereby excuse the Church of *Rome* all along from this and other unsound Doctrines, since there is scarce a Century wherein some or other have not delivered themselves contrary to the common received Opinions of that Church. *Stephen Gardiner* himself in *Q. Mary's* days, discovered to *Dr. Day*, Bishop of *Winchester*, how he understood the Doctrine of *free Justification* by Christ, as out of the Book of Martyrs is noted before, yet no Man, I think, will question whether the Church was then *Popish* or no, or whether the *Popish* Doctrine of *Merits* was not then commonly and generally received. That very Pope *Leo* the fourth, whom *Ethelwolf* went in such Devotion to see, towards whom he was so liberal, and to whom he committed his Son *Alfred* to be brought up, being ready to joyn Battle with the *Saracens* at *Ostia*, thus prayed, *O God whose right Hand lifted up St. Peter, that he was not drowned when he walked upon the Waves, and delivered the Apostle Paul from the bottom of the Sea in his third Shipwrack, hear us favourably, and for the MERITS OF THEM BOTH, grant, &c. Plat. in vita. Leon. 4. lib.* But what the common Opinion was of the merit of good Works among the *Saxons*, may be collected from the Tenour of the Charters of their religious Endowments, which as they often sprang from some flagitious Wickedness, so they usually declare the intendment of the Gift to be for the *Salvation* or *Redemption* of the Donor's Soul, or for the *Remission* of his and his Ancestor's sins, or some such-like Expression as plainly imports an *expiation* or *satisfaction* for Sin. And that this is not my Judgment only, but that they were thus understood by Men of note in former times, hear the judicious *Camden*, who in his *Britannia*, pag. 262. speaking of a Monastery founded by *Q. Alfrith*, saith, '*Q. Alfrith* built a Monastery to EXPIATE and make SATISFACTION for that most foul and hainous Fact, where-

' wherewith so wickedly she had charged her Soul by
 ' making away K. *Edward* her Husband's Son ; as also to
 ' wash out the Murthering of her former Husband *Ethel-*
 ' *wold*, &c. And elsewhere (pag. 254.) speaking of *Am-*
 ' *bresbury* in *Wiltshire*, he saith, ' In that place afterward
 ' *Alfritha* K. *Edgar*'s Wife, by Repentance and some good
 ' Deed to EXPIATE and make SATISFACTION for
 ' Murthering of K. *Edward* her Son in Law, built a state-
 ' ly Nunnery, &c. And *Fox* in his *Acts* of the Church,
 Vol. 1. pag. 120 enumerating the many Religious Houses
 that were built in *England* in the sixth, seventh and eighth
 Centuries, hath these words thereupon, ' Thus ye see
 ' what Monasteries, and in what time begun to be found-
 ' ed by the *Saxon* Kings, newly converted to the *Christi-*
 ' *an* Faith, within the space of Two hundred Years ;
 ' who, as they seemed then to have a certain Zeal and
 ' Devotion to Godward, according to the leading and
 ' teaching that then was : So it seemeth again to me two
 ' things to be wished in these foresaid Kings ; first, that
 ' they which begun to erect these Monasteries — had
 ' foreseen the danger, &c. — Secondly, that unto this,
 ' their Zeal and Devotion had been joyned like Know-
 ' ledge and Doctrine in *Christ*'s Gospel, especially in the
 ' Article of our free Justification by the Faith of *Jesus*
 ' *Christ* ; because of the LACK whereof, as well the
 ' Builders and Founders thereof, as they that were pro-
 ' fessed in the same, seem both to have run the WRONG
 ' way, and to have been DECEIVED. For albeit in
 ' them there was a Devotion and Zeal of Mind ; — yet
 ' the end and cause of their Deeds and Buildings cannot
 ' be excused, being contrary to the Rule of *Christ*'s Go-
 ' spel, for so much as they did these things, seeking there-
 ' by MERITS with God, and for REMEDY of their
 ' Souls, and REMISSION of their Sins, as may appear
 ' testified in their own Records, &c. Thus he. Whence
 its plain that he (who undertook to write an History of
 the *Acts* and Monuments of the Church, and may well be
 thought to understand something of those times as well
 as this Priest) concluded, that although the *Saxons* in
 those days (whom the Priest so often calls his *pious* An-
 cestors, and *famous* Tythe-givers) were zealous according
 to the teaching that then was, yet they had not the true
 know-

knowledge and Doctrine of Christ's Gospel, especially in the point of *Justification*, but for lack thereof were deceived, and ran the wrong way, seeking remedy of their Souls, and remission of their Sins, by the merits of their Works. And for proof that they so did, Fox there sets down the very same Charter of *Ethelbald*, which this Priest brings to prove the Right of Tythes, pag. 94. which Charter being by Fox set down, in the place fore-cited, toward the end of his second Book, he there adds as followeth,

‘ By the Contents hereof, says he, may well be understood (as where he saith, *Pro amore celestis patriæ, pro remedio animæ, pro liberatione animæ, et absolutione delictorum*, &c. i. e. For the love of the heavenly Country, for the remedy of my Soul, for the delivering of my Soul, and for the pardon of my Sins, &c.) how great the IGNORANCE and BLINDNESS of these Men, was, who lacking no Zeal, only LACKED KNOWLEDGE to rule it withal: seeking their Salvation NOT BY CHRIST ONLY, but by their OWN DESERVINGS and MERITORIOUS Deeds. And the same Fox but two Pages further, entring upon the Reign of King *Ethelwolf*, says, ‘ This *Ethelwolf* (as being himself once muzzled in that order) was always good and devout to holy Church and religious Orders, insomuch that he gave to them the Tythe of all his Goods and Lands in *West-Saxony*, with liberty and freedom from all Servage and civil Charge. Whereof this Charter Instrument beareth Testimony after this tenor proceeding, much like to the Donation of *Ethelbald* above-mentioned. Then reciting the Charter (even that very Charter so hugg'd, and so extoll'd by these Priests) and therein finding these words [*Pro remissione animarum et peccatorum nostrum*, i. e. For the deliverance of our Souls, and the remission of our Sins] he adds, ‘ Hereby it may appear, how and when the Churches of *England* began first to be indued with Temporalities and Lands; also with Priviledges and Exemptions enlarged: Moreover (and that which specially is to be considered and LAMENTED) what PERNICIOUS Doctrine was this, wherewith they were led, thus to set REMISSION of their SINS, and REMEDY of their Souls, in this Donation and such other Deeds of their Donation,

CON-

‘ CONTRARY to the Information of God’s Word, and
 ‘ no small derogation to the Cross of Christ. Thus far
Fox; which I have set down the more largely, that the
 Reader may see what *his Judgment was* of the Religion
 of those times, wherein this Donation of Tythes was
 made; and may himself be the better able to judge, whe-
 ther I here wronged the People and Clergy of those times
 in calling them *Papists*.

The Priest’s next and last instance of the Saxons not
 being *Papists*, is their *keeping the Canon of Scripture entire,*
and rejecting the Apocrypha from being of divine Authority.

But this (*if they did so*) will not clear them from be-
 ing *Papists*, since many of the Church of Rome, yea,
 some of the *Cardinals* have done the like, as *Perkins* shews,
Prob. pag. 48. And if it be true that he himself says,
pag. 123. that the putting the Apocrypha into the Canon of
Scripture, was never decreed till the Council of Trent, about a
Hundred and Ten Years ago, then before that time the Church
of Rome it self had not the Apocrypha in the Canon of
Scripture, any more than the Saxons had; and yet I think
he will not say the Church of Rome was not popish or Ido-
lamous before the Council of Trent.

In the close of this Section, he says, *Finally, if T. E.*
have either shame or grace, let him repent of this foul Slander,
which he hath as falsely, as maliciously cast upon our Fore-fathers
the pious Saxons—But if T. E. will not recant, I shall leave
it to the Reader to judge of his ignorance and impudence,
pag. 135.

Because there is *nothing* in this but *Scurrillity*, and *Rail-*
ing instead of Reason, I intend no Reply to it: but will
 take notice of another Passage or two in the same page.

§. 23. First he says, *The Saxons were more Orthodox in*
SOME points than Rome it self then was.

A goodly Commendation! Was Rome it self so Ortho-
 dox then in his account, that he makes her the *standard*
 to measure others by? Rome it self no doubt was some-
 what less corrupt then than in after Ages she grew to be;
 yet he that with an impartial Eye shall view the state of
 the *Romish Church* in those time, will find her *far enough*
from being Orthodox. And if the *Saxon Church* was not in
 ALL Points so depraved as Rome it self then was, yet was
 she

she also too unsound in Faith to be reputed Orthodox. But Secondly, the Saxons, says he, differed from the present Papists in all the most material Articles of Faith, being nearer in Opinion to the Protestant Church of England.

It seems then they were not one with the Protestant Church of England, but only nearer in Opinion to it, than to the present Papists. Yet in pag. 102. he says, *The Clergy of that Age were God's only publick Ministers*; and pag. 112. he makes no doubt but they were the right Ministers of God: Which if they were, how comes it that they were not positively one with the Protestant Church of England, but only nearer to it, than to the present Papists? But wherein were they nearer to the Protestant Church of England than to the present Papists? Not, I hope in their *shaven Crowns*, not in their *Monkish Life*, not in their *Vows of Continency*, not in their going on *Pilgrimages*, not in their *Belief of Purgatory*, not in their praying for the *Dead*, not in their *sacrificing for the Dead*, not in the *worshipping of Relicks*, not in the *praying to Saints*, not in *saying Mass*, not in *Latin Service*, not in *auricular Confession*, not in *extream Unction*, not in the *use of Chrism*, not in the *use of holy Water to drive away Devils*, or of *consecrated Oyl to allay Storms and Tempests*. In these, I trow, and such like things as these, they were nearer the present Papists than the Protestant Church of England. But thirdly, 'He charges me with ignorance and impudence, in supposing the Church so much corrupted with Popery' then, that their very Donations were not fit to stand good or be enjoyed, no not by a Protestant Ministry.

No sure, not by a Protestant Ministry of all other: For since it is denominated Protestant from protesting against Popery, what can be more unsuitable to it, than to subsist by a Donation which was made to uphold that which it hath protested against, By a Protestant Ministry he means, no doubt, a true Gospel Ministry, the nature and qualifications whereof if he rightly understood, he would not think that such a Ministry hath a greater liberty to enjoy a popish Donation than another, but a less: in as much as such a Ministry ought more especially to abstain, not only from known and certain Evil, but even from every appearance of Evil; and not only to avoid the Works of the Flesh, but to hate even the Garment spotted with the Flesh.

So that I account the Church so corrupted with *Papery* then, that their Donations of Tythes are not fit to be enjoyed by *any* Ministry at all, *much less* by a *Protestant* Ministry.

That the Church then was indeed greatly corrupted with *Papery*, is evident by the many instances given of Doctrines and Practices received and held therein, which beyond all contradiction, have *through the corruption of time prevailed in the Church of Rome, contrary to the True, Antient, Catholick and Apostolick Church*: Nor is it likely it should be otherwise, if we consider the Constitution of the Church here in those times. For when *Austin* the *Monk* came hither from *Rome*, and found some reception here, he sent to the Pope for Advice and Direction how to form, settle and govern that Church which he then was gathering; and *from the Pope* he received Instruction in all Particulars he desired to be informed in. *From the Pope* he received the Power he here exercised, and the *Pall* of his Arch-Bishoprick, as his Successors generally did. And the Religion and Worship which he brought with him *from Rome*, grew by degrees to be the *general* Religion and Worship of the Nation: For although the Profession of *Christianity* had been in this Island *long before Austin* came hither, yet had it been much *deprest* by *Heathenism*, and the remains of it shortly after *extinguished* by *Austin* and his Sectators. *Austin* being dead, his Successors for a long time after were such, as the succeeding Popes *sent over* hither, *Fox* reckons them in *Bede*. l. 3. c. 29. this order, *Laurentius, Mellitus, Justus, Honorius, Deusdedit*; which last being dead, *Oswi* and *Egbert*, Kings of *Northumberland* and *Canterbury*, sent *Wighard* a Presbyter to *Rome*, (with great Gifts and Presents of Silver and Golden Vessels to Pope *Vitalianus*) to be *by him* ordained Arch-Bishop; but he delivering his Message and Presents *to the Pope* died at *Rome* before he could be consecrated; whereupon the Pope writes a Letter to King *Oswi*, commending his Zeal and care, and sends him *some* Relicks of the Apostles, *Peter* and *Paul*, and of *other* Saints (as he calls them) and to the Queen his Wife the Pope sent a *Cross* with a *Golden Nail* in it: Withal he acquaints the King, that so soon as he could find a Man fit for the place, he would not fail

fail to send him an Arch-Bishop. Accordingly, after much inquiry *Theodorus* at length was found; but he being born at *Tharsus* of *Cilicia*, had 1. 4. c. 1. his Crown clipt after the Eastern manner, in imitation (as they pretended) of *St. Paul*, so that he was fain to wait four Months till his Hair was grown, that he might have the right Cut as they accounted it: That done he was ordained Arch-Bishop of *Canterbury* by Pope *Vitalianus*, and soon after he set forward for *England*, accompanied with *Adrian* and other Monks, about the Year 668. This is that *Theodorus* who *Fox* says was sent into *England* by the Pope, and with him divers other Monks of *Italy* to set up here in *England* Latin Service, Masses, Ceremonies, Litanies, with such other Romish Ware, &c. Vol. 1. pag. 112. And *Adrian*, the chief of those Monks, was sent (as *Bede* observes) not only to assist *Theodore*, but to have an Eye also over him, that he introduced nothing after the *Greek* manner into the Church contrary to the Truth of the Faith received then from *Rome*. Not long after, in the time of this *Theodore*, came over from *Rome*, *John* the Arch-Chanter or Chief Singer, 1. 4. c. 18. sent hither by Pope *Agatho*, to teach them how to sing here after the same manner as they sang in *St. Peter's* (as they called it) at *Rome*: Besides which, he had particular Instructions from the Pope, to inform himself fully of the Faith of the *English* Church, and at his return to *Rome* to give the Pope an account thereof. Great care we see was taken by the Popes to frame the Church of *England* by the *Romish* Square; and that the *English Saxons* did imitate the 1. 5. c. 22. Church of *Rome*, *Bede* shews, when he says that ‘ *Natian* King of the *Picts* having a desire to reform the Church in his own Dominion, that he might do it the more easily and with greater Authority, sought the assistance of the *English* Nation, who he knew long before had ordered their Religion according to the Example of the Holy and Apostolick Church of *Rome*: Which was then had in so great veneration with the *Saxons*, that many of the Kings of this Island laid down their Scepters, and went in Devotion to *Rome*, desiring to sojourn a while as Pilgrims on Earth, as near the holy places as they could, that they might afterward be received the

more familiarly in Heaven by the Saints: And

l. 5. c. 7. this says Bede was so customary in those times, that many of the English Nation, both Noble and Ignoble, Laity and Clergy, Men and Women seemed to strive who should get thither first. And that it was thus in Ethelwolf's time, may appear by his going in great Devotion (as Speed saith) to Rome, and there committing his youngest Son Alfrid to the Popes bringing up (as Fox Records) together with his liberal Presents made to that Church. Thus see'st thou Reader how devout the Saxons were to the Church of Rome, and how solicitous and careful that their own Church might follow its example. If thou wouldst further know what the Church of Rome then was, which was cried up for the Mother Church, she was full of Superstition, Idolatry, Blasphemy; She was a worshipper of Images, of Saints, and of Relicks; she prayed to Saints as Intercessors and Mediators between God and Man; She prayed and sacrificed for the Dead; She held the Doctrines of Purgatory, Indulgences, Merits, Ear-Confession, Pilgrimages, and single Life of Priests. To mention all her Corruptions and Superstitions were to write a Volume. Then for the Popes themselves, fit Heads enough they were for such a Body. Their own Writers are not able to cover the infamy of their Lives. The Author of *Fascicul. Temp.* confesses Constantine the second (whom he makes to have sate, Anno 764.) to have been the fifth infamous Pope, and Pope Joao he reckons for the sixth, who, so far as I can gather, possesseth the Roman Chair within a Year or two after Ethelwolf was there, to the irreparable infamy of the Roman Church. And for the other Popes who sate in the latter end of that Century in which Pope Joao fell, and in the beginning of the next, nothing but what is scandalous can be said of them, as *Fascic. Temp.* confesses. If we seek a Character of those times, not only Fox in his Acts of the Church, dividing the time from Christ's Incarnation into divers Periods or Ages, reckons the third Period of time from about 600. to about the Year 900. (which comprehends most of the Saxons Reign, and the earliest Tythe Donations) the declining time of the Church and of true Religion. But even Platina in vita Steph. 3. (well nigh a hundred Years before Ethelwolf's Donation) laments the Wickedness of the times, in these words,

‘ Nunc

‘ *Nunc vero adeo refrixit pietas et religio non, dico undis*
 ‘ *pedibus, &c.* i. e. But now Devotion and Religion is
 ‘ grown so cold, that Men can scarce find in their Hearts
 ‘ to pray, I do not say bare-Footed, but even with their
 ‘ Hose and Soes on. They do not now weep as they go,
 ‘ or while they are Sacrificing, as did the holy Fathers
 ‘ of Old, but they Laugh, and that impudently. I speak
 ‘ even of those of the Purple Robe; they do not sing
 ‘ the Hymns, for that they account Servile; but they
 ‘ entertain one another with Jest and Stories to stir up
 ‘ Laughter. In a word, the more prone any one is to
 ‘ Jest and Wantonness, the greater praise he hath in
 ‘ such corrupt manners. This Clergy of ours dreads and
 ‘ shuns the Company of severe and grave Men. Why
 ‘ so? Because they had rather live in so great Licenti-
 ‘ ousness, than be subject to one that counsels or go-
 ‘ vorns well; and by that means the *Christian Religion*
 ‘ grows every day worse and worse. Thus *Platina* of
 the times before *Ethelwolf*. And of the times a little
 after, another *popish* Writer cries out, *Heu, heu, heu, Do-*
mine Deus, &c. i. e. ‘ Alas, alas, alas! O Lord God, how
 ‘ is the Gold darkned, how is the best Colour changed!
 ‘ What Scandals do we read to have happened about
 ‘ these times even in the holy Apostolick seat! — What
 ‘ Contentions, Emulations, Sects, Envyings, Ambiti-
 ‘ ons, Intrusions, Persecutions! O worst of times! in
 ‘ which Holiness fails, and Truth is cut off from the
 ‘ Sons of Men, *Fascic. Temp. ad anno 884.*

Thus hast thou Reader, a short view of *those times,*
those Popes, those Churches: by which thou may’st per-
 ceive both the *Degeneration* and *Apostacy* of the *Roman*
 Church from the *Simplicity* and *Purity* of the Gospel; as
 also the *dependance* of the *Saxon* Church upon the Church
 of *Rome*, its continual Recourse and Application to her,
 as to its *Mother* and *Nurse*, from *whose Breasts* it sucked
 that *corrupt Milk*, which filled it with *putrefaction* and *un-*
soundness ever after. And very little (if any whit at all)
 did the *Saxon* Church differ from the Church of *Rome*, but
 as Superstitions and Idolatries encreased in the Church of
Rome, so they were brought over hither and received
 here, as fast as the distance of place would well permit.
 Judge then whether the *Saxon* Church be not rightly call-

ed *popish*, whether *Eitelwolf*, who gave Tythes was not a Papist, whether the *Clergy* to which he gave them was not *popish*, whether the *Religion* which Tythes were given to uphold was not the *popish* Religion, and whether it becomes a *Protestant* Ministry, who are so denominated from *protesting* against Popery, to receive and *exact* that Maintenance which was given by a *popish* Prince to *popish* Priests to uphold Popery.

§. 24. In his next Section, the Priest urges, that *Tythes* were not *Popish*, because received by some of the *Martyrs*, pag. 136.

This being offered by the *former Priest*, I had answered in my *former Book*, and therein shewed by *plain demonstration* the emptiness of that Argument, which because this Priest has but *superficially* touch'd, and not endeavoured by any sound Person to *refute*, I think meet to transcribe hither. ' That these were *godly Men*, and ' *worthy Martyrs*, I grant: Yet will not their receiving ' *Tythes* make them either *lawful*, or *less popish* in the Institution. The Lot of those good Men fell in the *very* ' *Spring*, and dawning (as it were) of the Day of Reformation, and it was their Happiness and Honour that ' they were faithful (even to the Death) to those Discoveries of *Truth* which they received. But *all Truths* ' were not discovered at once, nor all *Untruths* neither. But ' it being a day of the *Infancy* of Reformation, it pleased ' God, in his infinite *Wisdom and Tenderness*, to rend the ' Vail as it were by *little and little*, and so discover things ' gradually unto them, that they might go *cheerfully* on in ' their Testimony, and not come under those *Discouragements*, which the sight of *so many Difficulties* at once, ' might not improbably have brought upon them. Nor ' will this seem strange to any who shall seriously consider, that many of the blessed Martyrs, who sealed their ' Testimony with their Blood, and entered *cheerfully* the ' *fiery Chariot*, had not so full and clear a sight of *All* ' the *Superstitions* and *Abominations*, which in the dark ' Night of Ignorance had crept into the Church of *Rome*, ' as it hath pleased God *since* to give. Yet they being ' faithful to the Lord in what they did see, were accepted ' by him, and *through Death* received a *Crown of Life*.

Neither is it a *fair way* of Reasoning, because some
 who lived but at the *Day-break* (as it were) of Reformation, did not, at that *early Hour*, discover the *whole*
 Mystery of Iniquity (although they did a *great part*) or
 bore Testimony against every particular Evil in the
 Church of *Rome* (although they did against a great many) thence to argue, that the Mystery of Iniquity extended no further than was discovered unto them, or
 that there was *no other* Evil in the Church of *Rome*, but
 what they testified against, especially since we find divers things which they took little or no notice of,
plainly condemned, and zealously witnessed against by
 others, who are acknowledged to have been in their
 respective times, *Confessors* of, and true *Witnesses* for
 God against the *Corruptions* and *Superstitions* of the *Romish* Church, as well as they; so that what my Opponent saith in another case (pag. 114.) *You must not Interpret one Scripture to overthrow other plain Scriptures*: The
 same say I in this, He ought not to instance these Men's
 receiving Tythes to *overthrow* or *contradict* the plain
 Testimonies of other faithful Servants of God, who
 denied them, but rather as in the beginning of *Christianity*, the Apostles did not all alike oppose the Ceremonies of the Law, but *Acts* 16. 3.
 Circumcision and other Rites were born & 18. 18. &
 with, and for some time used by some of 21. 26.
 them, which in process of time were utterly rejected and denied by all, which yet neither
 ought to have been, nor was made use of by the rest
 of the Apostles or Churches, as an Argument for the
 lawfulness and continuation of Circumcision, or any
 other of the *Jewish* Rites: So in the Testimonies of
 those holy Martyrs and Confessors of Jesus, what was
 denied by some, and witnessed against as *popish*, *superstitious* and *wicked*, ought not to be received, and defended now as *not popish* or *Superstitious* (at least by such as
 pretend to reverence their Testimonies) because the
 same things were not denied by all; for God is not
 limitable to numbers of Witnesses, but he raised up one to
 bear Testimony against one Corruption, another against
 another Superstition; some stormed one part of *Babylon*,
 some another, but did not make their Batteries all in one
 place.

place. Now that *Tythes* were denied by many of those godly Men, *Fox's Martyrology* assures us in the instances of *Thorp, Swinderby, Brute, Wickliffe, &c.* some of whom complained of the *abuse of Tythes*, in that they were then *fix'd and settled* as a *Payment*, when as but a little before they were a *voluntary free Gift*, disposable at the will and pleasure of the Giver : Others utterly denying and rejecting them, as *no way lawful* at all. Nay, *Thorp* saith expressely, That *those Priests that do take Tythes deny Christ to be come in the Flesh*, urging it as the Opinion of one of the Doctors, and as he thinks of *Jerome*. And *Brute* saith, not only that *no Man is bound to pay Tythes in Gospel-times*, but that it is manifest and plain, that neither by the Law of *Moses* nor by *Christ's Law*, Christian People are bound to pay *Tythes*, but by the Traditions of Men. Hence what Opinion these good Men had of *Tythes*, the Reader may judge. But for any now to urge, in defence and justification of *Tythes*, that *Cranmer, Hooper, Ridley*, and other goldy Martyrs received them, what else is this, but to oppose the Martyrs one to another, and render them as *clashing and warring* amongst themselves, yea, and to endeavour, by the Practices of some, to *invalidate* and make the Testimony of others utterly void, and of no force, which I am sure does ill become any Protestant to do ; and indeed I think none, that were truly such, would ever have attempted it. This was my Answer to the former Priest, which this latter Priest hath not by any solid Arguments attempted to refute, but catching here and there at a word, he quibbles on it to shew his Wit and Levity, and besides that doth little else but revile me, and vilify them whose Testimonies I used against *Tythes*. First he carps at those words [*all Truths were not discovered at once, nor all Untruths neither.*] Upon this he says, pag. 136. ' It is strange the Quaker should say so, who before declared himself to be for immediate teaching, and who, pag. 229. affirms, The very Babes in Christ by the Anointing knew all things. In the first part of this Quirk he only plays upon the word [*Immediate*] which (being opposed to *mediate* teaching, as *mediate* signifies means and helps) is understood of the inward Teaching, or speaking of the holy Spirit in the Heart of Man, without the help

or use of *outward* means : and so is called *immediate* in respect of *manner*, not in respect of *time*. But he, that he might seem to say something, applies the word [*Immediate*] to *time*, making *immediate Teaching* to sound, not a Teaching *without Means* and outward Helps, but a Teaching *in an instant*, or *on a sudden*. But if he please to be *less disingenuous*, and remove his own mistake, he will find no incongruity in my words. In the other part, he does not so much Carp at me, as Cavil at the Apostle John, whose the words are, 1 John 2. 18, 20. But if in the fore-going Passage he dealt *not fairly* with me ; in the following he deals *most foully* : For he affirms that I say, pag. 230. *If the Saints have not the Spirit in them, so as to teach them all things, they have not the Spirit at all.* These are not my words (as he that will consult the place, may see) but an inference of his own, made on purpose to abuse me. And the other Priest (in his *Vindication*, pag. 284.) though he nibbles at the same Passage, yet neither doth he quote it as this Priest doth, nor charge me with affirming, that, *If the Saints have not the Spirit in them, so as to teach them all things, they have not the Spirit at all* : But says, *The Quaker seems to fancy, that if the Spirit be not with Believers in this immediate manner, he is not with them at all.* Observe now Reader, how I am dealt with between these two Priests. One of them says positively, that *I affirm* : The other says, *The Quaker seems to fancy.* The one says *I affirm*, *If the Saints have not the Spirit in them, so as to teach them all things, they have not the Spirit at all.* The other says, *The Quaker seems to fancy, that if the Spirit be not with Believers in this immediate manner, he is not with them at all.* And yet these Priests, both one and t'other pretend to repeat the *self-same* Sentence out of my Book, and that in *my own* words. Is this fair dealing ? Yet upon this and his former mistake of *immediate Teaching*, he says, pag. 137. *All that T. E. allows for Saints, got their Knowledge in an instant, as the Apostles did.*

This also I reject for a *slander* : Nor do I believe that the *Apostles* got their Knowledge, as he says, *in an instant*. But that they grew in *Grace*, and (by the Grace) in the Knowledge of our Lord and Saviour Jesus Christ, as the Apostle Peter exhorted the Saints, 2 Pet. 3. 18. and as Paul

did the *Colossians*, chap. 1. ver. 10. But from these *false* Premises he draws this *lame* Conclusion, ' Either therefore he must deny these holy Men were taught immediately (and then by his Rule they could have no Knowledge in divine things) or else he must confess Truths were not revealed to them by degrees.

But there is no necessity for this. For I will suppose those holy Men were taught *immediately* in respect of the *manner of Teaching*, not in respect of *time*. They might be taught by the Spirit of God in their own Hearts, *without the help of outward Means*, and yet those Truths which they were thus taught might be revealed to them by *degrees*. The Wind that bloweth *where it listeth*, bloweth also *when it listeth*: and he that turns the *Key of David*, opens and shuts *at his own pleasure*.

Upon my saying, *Those good Men and godly Martyrs lived at the very dawning of the Day of Reformation*; He thus sports himself. *Very pleasant!* says he, *Let me then ask the Quaker what Hour of the Morning it was when his other Martyrs* (as he falsely calls them) *Thorp, Swinderby, Brute and Wickliffe lived? If it was but Day-break in Cranmer's time, it was dark as mid-night in Wickliffe's; if Cranmer and Bradford had but little Light, Wickliffe and Thorp had none at all; and therefore unless they had Cat's Eyes they could not see then*, pag. 138.

Surely his *flouting humour* was up when he writ this, and he was resolved to indulge his Genius, *whomsoever he spatter'd*. But letting his *unhandsome Expression* pass, which is *obvious* enough to every Reader that has not *Cat's Eyes*, I reply to his Question, that whatever Hour *Thorp, Swinderby, Brute and Wickliffe* lived in, or how *dark* soever it then was, they had *light* enough given them to discover that *Tythes were but an human Institution*, and ought not to be paid. And though they lived before *Cranmer*, in times of *greater Darkness*, and did not see so many of the Corruptions of the Church of *Rome* as *Cranmer* and his Associates did, yet they saw some, and what they did see was *as really* a Corruption, and their Testimonies against it ought *as well* to be received, as the Testimonies of those other Martyrs, against other Corruptions afterwards. Nor ought those *earlier Testimonies* to be weakned (much less rejected) by the example or practice

practice of *later* Martyrs, since both the *former* and *later* are, by the *same* *Historian*, recorded to be *good* and *godly* Men, stout *Champions* and valiant *Soldiers* for the Truth of Jesus Christ, all bearing Testimony against the Corruptions and Superstitions of the Church of *Rome*, though not all against the *self-same* particular Corruption. For *Wickliffe* inveighed against the *Pride*, *Pomp*, *Luxury* and *temporal Possessions* of the Clergy; *Brue* denied all *Swearing*; and *Thorp* denied to Swear upon the Bible; the evil of which was not seen by many of the Martyrs that came after. And even among those of greatest note, and eminency in point of Learning, who were not only *Contemporaries*, but *Co-sufferers* (as I may say) with respect both to *cause* and *time*, there was not in all things an equal Discovery, and sight of Corruptions and *Romish* Superstitions. For *Hooper* being Elected Bishop of *Gloucester*, in King *Edward* the sixth days, when *Cranmer* himself was Arch-Bishop of *Canterbury*, refused to be consecrated in the Episcopal Vestiments or Habit, and to take the Oath used in the Consecration of Bishops, both which he complained were against his Conscience, and therefore Petitioned the King either to discharge him of his Bishoprick, or to dispence with him in those things which were offensive and burdensome to his Conscience. And although he thereupon obtained Letters from the King and the Earl of *Warwick* to the Arch-Bishop in his behalf, yet so little did *Cranmer* and the other Bishops discern the Superstition and Evil of those things, that as *Fox* observes, they stood earnestly in defence of the aforesaid Ceremonies, saying, ‘ It was
‘ but a small matter; that the fault was in the abuse of
‘ the things, not in the things themselves; that he ought
‘ not to be so stubborn in so light a matter; and that his
‘ wilfulness therein was not to be suffered. Nor would they yield to his Consecration, but upon condition, that sometimes he should in his Sermon shew himself Apparelled as the other Bishops were, which *Fox* in plain terms calls a *popish attire*, and says, that ‘ Notwithstanding that
‘ godly Reformation of Religion that began in the Church
‘ of *England*, besides other Ceremonies more ambitious
‘ than profitable, or tending to Edification, they used
‘ to wear such Garments and Apparel as the *popish* Bishops were wont to do, which (he says) tended more
‘ to

' to Superstition than otherwise; and (says he) when
 ' *Hooper* was appointed to Preach before the King, he
 ' came forth as a new Player in a strange Apparel on
 ' the Stage, having for his upper Garment a long Scar-
 ' let Chymere down to the Feet, and under that a white
 ' Linnen Rochet that covered all his Shoulders, upon
 ' his Head he had a Geometrial, that is, a four-squared
 ' Cap, albeit that his Head was round. What cause of
 ' shame (says *Fox*) the strangeness hereof was that day
 ' to that good Preacher, every Man may easily judge,
 ' *Martyr*. Vol. 2. pag. 1366. Thus seest thou Reader,
 that what *Hooper* conscientiously *scrupled* and refused, as
 an offence and burden to his Conscience, and what *Fox* who
 wrote the Story affirms to be *Popish* and *Superstitious*, *Cran-*
mer and other of his Associate Bishops *saw no Evil in*;
 which I mention not with any design to *detract* the Fame
 of those worthy Men, (whose honour and true excellen-
 cy stood not so much in *knowing much* (though *much* they
 knew) as in being *faithful* to what they knew) nor to
 intimate any discordance among them (who I make no
 doubt agreed full well in a good resolution to oppose *all*
popish Errors, so far as they had a *clear discerning* of them;
 which Apology, to Men of Candor needless, I am in
 some sort constrained here to make, to obviate, and if it
 may be to prevent the unjust Cavillations of my very dis-
 ingenuous and captious Adversaries.) But I therefore in-
 stance this case of Bishop *Hooper*, to manifest, that a-
 mongst such as to be sure were no Renegadoes, but real
 Martyrs, *all* the Superstitions and Corruptions of the
Romish Church were not *equally* discovered to *all*; but that
some saw that to be Popish, and rejected it, which others, not
seeing to be so, continued in: but their continuing in it
 makes not the thing it self *less evil*, or the Testimony of
 others who have seen and decry'd it, *less considerable* with
 those who look through the *Eye of Reason*, not of *interest*;
 the like is to be said in the case of Tythes. If *some* of
 the Martyrs did not see Tythes to be of *popish* Institution,
 and therefore did continue the use of them; that practice
 of theirs doth no more prove that Tythes are not of *po-*
pissh Institution, than their using and wearing the *pontifici-*
al Garments, doth prove those Garments were not of *po-*
pissh Institution, which Bishop *Hooper* denied as *popish*.

§. 25. The Author of the *Friendly Conference*, in his Vindication, pag. 306. says, *The Quaker should have told us what those many things are, which were allowed by them (Cranmer, Ridley, Latimer, &c.) and since plainly condemned by others.*

I confess I did not think it needful, in a thing so obvious, to have instanced Particulars; but since it seems he expected it, he may take if he please the fore-mentioned for some. But withal I would have him know I take notice how unfairly he deals with me, altering my words that he may make an occasion to abuse me. For whereas I said, pag. 307. *We find divers things which they took little or no notice of, plainly condemned, and zealously witnessed against by others:* He pretending to repeat my words, says, *The Quaker should have told us what those MANY things are, which were allowed by them, and SINCE plainly condemned by others.* Where besides the manifest alteration of my words, he thrust in the word [*since*] only that he might have a Stone to throw at me; for thereupon he says, *I suppose by these [others] he means such as himself, or other factious and schismatick Spirits.*

Whereas my words in the place fore-cited, do evidently refer to former times: For after I had said, *We find divers things which they took little or no notice of, plainly condemned, and zealously witnessed against by others,* I immediately added, *Who are acknowledged to HAVE BEEN in their respective times, Confessors of, and true Witnesses for God against the Corruptions and Superstitions of the Romish Church, as well as they.* How is it possible this Man could thus have abused me, if he had not designedly set himself to it. Yet this is the Man that in his Epistle complains of my dishonesty in mis-stating his Book.

But he will not allow *Wickliffe, Swinderby, Brute and Thorp* the Name of Martyrs, but says, pag. 309. of his Vindication, ‘Never a Man of these was a Martyr. But ‘why? Because a Martyr is one that seals his Testimony ‘of the Truth with his Blood; and *Wickliffe* not being ‘burned till Forty one Years after his Death, what Blood ‘I pray (says he) was left in *Wickliffe’s* Bones, after ‘they had been buried Forty one Years? The others he ‘also denies to have been Martyrs, because (as he says) ‘their ends were uncertain, pag 308.

The word *Martyr* properly signifies a *Witness*, and is applicable to them, who make *Confession* of the Truth, and *bear witness* to it, but more especially (and *per excellentiam*) to them that *suffer* for the Truth. And though it is commonly understood of them that *suffer unto Death*, yet inasmuch as many Sufferings which extend not unto Death, are as grievous and cruel as *Death it self*; I see no reason why such as faithfully and constantly undergo such Sufferings, not baulking their Testimony for fear of Death, should be *deprived of their Palms*, and excluded from the Catalogue of Martyrs, who it may be were as fully resigned to Death, and could as willingly and cheerfully have undergone it (if it had been inflicted) as they did those other hardships they endured, or as others, who actually suffered Death. However, since no Man ought to execute himself, they who *boldly confess* the Truth, and *faithfully bore witness* to it, *patiently suffering* whatsoever was laid upon them for the sake thereof; whether he will allow them to be called Martyrs or not, *their Testimony*, I hope, *ought not to be rejected*, nor themselves *despised, reproached and villified*, as we shall see anon they are. As for *Wickliffe*, Fox calls him a *valiant Champion*; and though he died quietly at *Lutterworth* in *Leicestershire*, yet *great and grievous Troubles* underwent he, as Fox in his Story reports, and as *Cambden* in his *Britannia* intimates, pag. 518. *Swinderby*, the Priest denies to be a *Martyr*, because Fox says, *Whether he died in Prison, or whether he escaped their Hands, or was burned, there is no certain relation made*. But he conceals, that Fox in the same place adds, that a *Law* being made, in the beginning of the Reign of *Hen. 4.* against the *Favourers of Wickliffe*, under the Name of *Lollards*, a certain Priest was thereupon burnt in *Smithfield*, who by divers conjectures appears to him to be this *Swinderby*, *Martyrol.* pag. 438. who was before condemned by the Bishop of *Hereford*, pag. 436. *Brute* is by the Priest denied to be a *Martyr*, because Fox says, *What end he had I find not Registered*. But Fox shews, that although at that time when he appeared before the Bishop of *Hereford* it is likely he escaped, yet a year or two after, by the instigation of the Bishops, the King issued forth his Commission with great sharpness and severity against the said *Brute* and his Abettors, which argues that the said

Waltar Brute did persist in his Testimony against the Church of Rome. *Thorp* he will not admit to be a *Martyr*, because *Fox* says, *his end was uncertain*: But *Fox* leaves not the matter so. For he says, ‘ By all Conjectures it is to be thought, that the Arch-Bishop, *Tho. Arundel* being so hard an Adversary against those Men, would not let him go. Much less is it to be supposed, that he would ever retract his Sentence and Opinion, which he so valiantly maintained before the Bishop; neither doth it seem that he had any such recanting Spirit. Again, neither is it found that he was burned: Wherefore (says *Fox*) it remaineth most like to be true, that he being committed to some strait Prison (according as the Arch-Bishop in his Examination before did threaten him) there (as *Thorp* confesseth himself) was so straitly kept, that either he was secretly made away, or else there he died by Sickness; as he instances in *John Ashton* another of *Wickliffe’s* Followers, who was so served, *Martyrol.* pag. 500. Now though the manner of these Men’s Deaths cannot be certainly known, yet certain it is that they were devout and godly Men, and zealous against the Romish Errors so far as they discerned them. And if we may take his Character of them, who writ their Story, he calls *Swinderby* a worthy Priest, and true Servant of Christ, *Martyrol.* pag. 437. Of *Brute*, he says, that ‘ In the recitation of his Discourse may appear the mighty Operation of God’s Spirit in him, his ripe Knowledge, modest Simplicity, his valiant Constancy, his learned Tractations, and manifold Conflicts sustained against God’s Enemies, pag. 438. *Thorp* he calls a good Man and blessed Servant of God, pag. 500. A Warriour valiant under the triumphant Banner of Christ, pag. 485. And tells his Reader, He shall behold in this Man the marvelous force and strength of the Lord’s Might, Spirit and Grace, working and fighting in his Souldiers, and also speaking in their Mouths, according to the word of his promise, Luk. 21. *ibid.* In all which, either *Fox* was much mistaken in the Men, or this Priest in his Right of Tythes has most exceedingly injured them: For he renders them Apostates, calls them Renegadoes, scoffs at their Knowledge, and says, *Cranmer, Hooper, Ridley, &c.* are much disgraced by the parallel, pag. 139, 140. Surely if the Men (the times wherein they lived

confi-

considered) were guilty of some *weaknesses* or infirmities, it had much better become this *pretended* Protestant, to have mentioned them at least with *common civility*, had it been but for the *Cause sake* in which they were engaged, than thus to fall on them in *reviling* Language, and *defame* them for *Apostates* and *Renegadoes*. In which he seems rather to exceed than imitate the *foolish out-rage* of the Papists against *Wickliffe*: For they burnt the Bones of *Wickliffe* only Forty one Years after he was dead; but this Priest seeks to *distain* and *blemish* the Name, the Memory, and the *Testimonies* of these *four Men* together, which have *flourished* well nigh Three hundred Years: And so *angry* is he at them, that I speed the worse at his Hands for having mentioned them. For forgetting in his heat that he said at the beginning he would not meddle with *Scurrility*, he here falls down-right upon me, and says, I am a manifest *Lyar* in giving such *Renegadoes* the Name of *Martyrs*; which Language, as it *credits not* him that gave it (without any provocation that I know of from me) so it *hurts not* me to whom it is given; nor would I have taken notice of it at all, but to manifest the *temper* of my Adversary, and the *liberty* of *nameless Writers*. But he fathers one part of his calumny upon *Fox*, and says, *Most of these Opposers of Tythes recanted openly, and proved Apostates, as Mr. Fox himself confesseth*. But in this he does *Fox* wrong: For, first, he no where calls them *Apostates*, nor is it likely he thought them so by the *Character* he gave of them. Neither, secondly, doth he confess that *most of them recanted openly*; for of *Wickliffe* and *Thorp* he mentions *no such thing at all*. And what he speaks of *Swinderby*, it was not so properly (if well considered) a *Recantation* of what he held, as a *Denial* of Articles laid to his Charge in such terms as he did not hold them; which afterward himself explained and *maintained*. As for *Brute, Fox* doth not tax him with retracting any thing at all; but only shews, that ' he submitted himself principally to the Gospel of Jesus Christ, and to the determination of Holy *Kirk*, and to the general Councils of ' Holy *Kirk*; and to the Sentence and Determination of ' the four Doctors of holy Writ, that is, *Augustine, Ambrose, Jerom* and *Gregory*, and to the Correction of the ' Bishop of Hereford, pag. 461. And surely the *Character*

rafter which Fox gives of *Brute*, and of the mighty Operation of God's Spirit in him, doth not imply he thought *Brute* either an *Apostate*, or *Renegado*. But suppose it had been so, as he opprobriously objects, that most of these Opposers of Tythes had recanted their Opinions; yet if afterwards they returned and stood to their Testimony, must it not be received? If they had fallen by *Infirmity*, might they not rise again by *Repentance*? And must their after Testimony be rejected because of a former slip? I could name him the Man (if I judg'd it necessary) who for his Testimony against the Church of Rome endured divers Years Imprisonment, sustained many a sharp Conflict, and bore the brunt of many an hard Battle against the popish Bishops, yea, stood his ground against them, even to Sentence and Degradation; and after all this, was drawn, either by threats or flattery, to sign a Recantation, to the great dishonour of his Cause, and wounding of his Conscience: Yet this Man shortly after retracted that Recantation, resumed his Testimony against the Church of Rome, and died a famous Martyr, doing himself an exemplary piece of Justice upon that Hand with which he had subscribed the Recantation. But notwithstanding this Man's slip, his Testimony for God against the Idolatries and Corruptions of the Roman Church, are justly had in very great esteem. But to proceed.

The Priest says, *Right of Tythes*, pag. 139. ' As for the Knowledge of T. E's Martyrs, we may guess at the size thereof by that senseless Saying of one of them, viz. That one of the antient Doctors, St. Jerom (he thought) did affirm, that those Priests who take Tythes, deny Christ to be come in the Flesh.

This which was spoken by William Thorp (whom Fox calls a good Man and blessed Servant of God, yea, a valiant Warriour under the triumphant Banner of Christ) the Priest calls a senseless saying, an idle thing, and in derision scoffingly says, We may guess at the size of their Knowledge by this. But does this become him? Is this at all like a Protestant? What could Harpsfield, Harding, or any other of the popish Champions have said more contemptuously? But he not only denies this Sentence to be Hierom's, but that any antient Doctor did ever say so idle a thing.

In which *he deals worse with Thorp*, than did *Arundel* the Popish Arch-Bishop, to whom *Thorp* urged it (and under whom he suffered) for the Arch-Bishop *did not deny* his Quotation, but blam'd him for picking *such sharp Sentences out of the Scriptures, and out of the Doctors against the Priests*, which was an implicit acknowledgement of the Truth of his Allegation. Thus, Reader, thou seest the contempt these Priests have of any that speak against *their corrupt Interest*, as these *good Men* (for *Martyrs*, it seems, *we must not call them*) plainly did: And yet the Author of the *Censure*, in his *Vindication*, pag. 307, 309. makes as if *they held no other Opinion of Tythes, than I represent him to hold*.

In all which he *wrongs* both them and me, and tells his Reader a great *untruth*. For neither did they hold Tythes to be due in that *notion* of a *temporal Right* in which he claims them, nor did I represent him to hold that Tythes are *pure and meer Alms*, as they affirmed them to be. *Wickliffe*, he confesses *denied the Jus divinum, or divine Right of Tythes*.

'Tis true indeed he did so, and the *human Right* too in that sense wherein this Priest claims them, and therefore is a very proper witness against him. For *Wickliffe* held Tythes to be *pure Alms*, disposable at the will and pleasure of the giver. But this Priest calls Tythes his *Free-holds*, and says, *he looks upon himself to be no more obliged to the People for the Payment of them, than a Landlord is to his Tenant for the Payment of his Rent*, Conference, pag. 161. (To the same purpose also he speaks in his *Vindication*, pag. 315.) which is somewhat different, I wis, from *meer Alms*. And how *contemptibly* soever these Priests think of *John Wickliffe*, it appears that the University of *Oxford* in their publick Testimonial, gave high commendation of him, not only as a Man of *profound Learning*, but as a *stout and valiant Champion of the Faith*, Martyrol. pag. 412. And that *John Hus* the *Bohemian*, by publick Disputation in the University of *Prague*, did maintain and defend the Articles of *Wickliffe*, and particularly, *that Tythes were pure Alms*, and might be taken from the *Clergy*, pag. 425. And though *Wickliffe*, it seems, be not thought *worthy the Name of a Martyr*, yet *Hus*, I hope, I may adventure to *style* one, without the danger of being called again a *manifest*.

manifest Lyar, since Hus was actually burnt at Constance, by Sentence of the same Council which commanded the burning of Wickliffe's Bones, and for maintaining Wickliffe's Articles.

Neither did Swinderby, Brute, or Thorp hold Tythes in that Notion of temporal Right that these Priests do. For Swinderby held Tythes to be *meer Alms*, which might lawfully be taken from the Priest. And in his seventh Article, he says, *No Priest ought by bargaining and Covenant to sell his ghostly Travel* (that is, his spiritual Service or Ministry) of which among many Particulars he names *Prayers, Baptism, Confirming, Marrying, &c.* Martyrol. pag. 431. Which Hus also maintained, saying ' It is no Argument, ' that if the Curate do perform his corporal Ministry, ' that he ought therefore to challenge Tythes by a civil ' Title, because, that as well on the behalf of him which ' giveth the Tythes, as also in the behalf of the Curate, ' every such Ministry ought freely to be given, and not ' by any civil exchange, pag. 426. Brute also not only denied the *divine* Right of Tythes, which he judiciously and plainly disproves, shewing that *Tythes under the Law were Ceremonial*, and therefore *ended by Christ*, and not being afterwards commanded by Christ or his Apostles, *Christian People are not bound to pay Tythes*, either by the Law of Moses or of Christ, pag. 446, 447. but accounted Tythes *meer Alms*, as it seems by the Articles exhibited against him, pag. 438. although he says, *By the Tradition of Men they are bound to pay them*, pag. 447. yet by the word *Tradition*, that seems rather meant *de facto* than *de jure*. As for Thorp, he denied not only the *divine* Right of Tythes, but the *temporal* Right also that these Priests plead for; for he shews that *the Parishioners have power to detain their Tythes*, ' The Parishioners (says he) that pay their temporal Goods (be they Tythes or Offerings) to Priests ' that do not their Office among them justly, are Partners of every Sin of those Priests, because that they sustain those Priest's folly in their Sin, by their temporal ' Goods, pag. 494. And being rebuked by the Archbishop for *expugning the freedom of holy Church*, he said, ' Sir, Why call ye the taking of Tythes, and of such ' other Duties that Priests challenge now (WRONG- ' FULLY) the freedom of holy Church: since neither

Christ nor his Apostles challenged nor took such Duties. Therefore these takings of Priests now are NOT called JUSTLY the freedom of holy Church, but all such giving and taking ought to be called and holden the SLANDEROUS COVETOUSNESS of Men of the holy Church, pag. 495.

Thus hast thou, Reader, *in part*, the Opinions of these Men concerning Tythes, which it may be, the Priest will call *senseless Sayings*, as he did before. However, it is manifest by these Sayings, that his was *not a true Saying*, when he said, those Men were no more against Tythes than I represent the Priest himself to be.

C H A P. V.

HAVING shewed that *Tythes were of popish Institution*, and as such denied by many good Men (not unworthy the Name of Martyrs) whom God raised up in former Ages to bear witness against the Corruptions of the Church of *Rome*, and who for such their witness-bearing did suffer under that Church; I come in the next place to consider what these two Priests have further offered concerning *a temporal Right to Tythes*.

§. 1. The Author of the *Right of Tythes*, to shew on what Ground our Kings and Parliaments proceeded in estating Tythes on the Clergy, sets down (pag. 141.) a Rule or Axiom of K. Edward the Confessor, *viz.* That *it is the duty of a King to preserve, cherish, maintain and govern the Churches of their Dominions, according to the Constitutions of their Fathers and Predecessors.*

If this was the Rule by which our Kings and Parliaments in the Reformation have settled Tythes upon the Clergy; then are Tythes *no clearer from Popery* in their Settlement, than in their Institution: For if Edward 6. settled Tythes according to the Constitutions of his Father Henry 8. and if Henry 8. settled Tythes according to the Constitutions of his Father Henry 7. and so back; then seeing it is certain that Henry 7. and his Predecessors were *professed Papists*, and devoted to the Church of *Rome*, and consequently that the *Constitutions for the Maintenance of*
the

the Church made by or under them were fully and absolutely popish, it will follow that the settlement of Tythes, by which the Priests now claim a temporal Right to them, was made according to Popish Constitutions, which I think is not for the Credit of their Claim.

But he says, ' If I would fairly have disproved this temporal Right, I should have shewed there were no human Laws to estate Tythes on the Church, nor no remedies in the Courts of Justice against any that detained them, &c. pag. 142.

That's his mistake. If I had argued *against Fact*, the way he proposes had not been improper : But arguing *against his pretended Right*, I conceive I took the *right method*, and am well content to submit it to the censure of every judicious and impartial Reader, That they have *Remedies in Courts* against such as do not give them Tythes, and that *they are not backward to use those Remedies* to the utmost degree of Severity and Rigour, is a known and certain Truth, *confirm'd by the ruin of many an industrious Family, and sealed with the innocent Blood of many a conscientious Man, who has died a Prisoner at their Suit for Tythes.* But I hope he will not argue from *Fact to Right*, and infer that *it ought to be so, because it is so.* The *popish Priests* (as I shew'd him in my former Book, pag. 360.) *had Law on their sides once, in this Nation, as well as he, and have it still elsewhere ; and others of another Name, within our own remembrance, had Law on their sides and the same Law too (and were forward enough to use it) by which the present Priests recover Tythes. Had these therefore, will he say, a right to Tythes ?* If he affirms it, he knows what follows: If he denies it, the consequence is plain, *That Law and Right are not inseparable.* He says, *To contrive by Sophistry and Probabilities to shew a thing cannot be, which we see with our Eyes, is to nibble, not dispute.*

I did not go about to shew that what he *sees* with his Eyes *cannot be ;* but I endeavoured fairly and without Sophistry to prove, that *what he sees with his Eyes* (in this case) *should not be : not that it cannot be ; but that it cannot rightly and justly be.* And upon the Priest's comparing his Right with the Parishioners, and making them to stand upon the same bottom, I argued for four or five pa-

ges together, shewing the ground of their Claims to be *different*, the one *temporal*, the other *spiritual*; and plainly proving, that a *temporal* Settlement of Tythes is *not sufficient* to give the Priests a Right thereto, because Tythes are claimed upon considerations that are *not temporal*, but *spiritual*; see *Truth prevailing*, pag. 311, 312, 313, 314, 315. To all which, the Author of the *Friendly Conference* in his *Vindication*, repeating these words of mine, ‘ That I claim my Estate in a natural and civil Capacity, without relation to a ministerial Function,’ returns this Reply, pag. 310. ‘ This will pass for an Argument, when he can prove that the Ministers of the Gospel ought to be reputed Out-laws, and what is set apart for such ought to be exposed to the Rapine of every sacriligious Russian. And if human Laws be a good Plea for other Men, I do not know why they should be a bad Plea for us, and this (says he) may serve to answer several of his Pages, where he beats the Air with a repetition of a company of vain and empty words.

Is not this a *strange* Answer? What part of it is either *sober*, or at all *pertinent* to the matter? But letting pass the former part of this Answer (which bespeaks him a fitter Man to *wrangle* with *Russians*, than discourse with *sober* and civil People) since in the latter part he says, *If human Laws be a good Plea for other Men, he does not know why they should be a bad Plea for them*; I will adventure once more to incur his Displeasure, by telling him that one Reason is, because his Plea being spiritual, grounded upon a spiritual Consideration, is not suitable to those human and temporal Laws, as other Men’s Pleas, which are not spiritual, but temporal, are. And when his Brother Priest insists on the Divine Right of Tythes, and claims them by the Law of God, if one of his Parishioners (or any Lay-man) should say as this Priest does, *If Divine Laws may be a good Plea for other Men, I do not know why they should be a bad Plea for me*; and thereupon produce either the Law of *Moses*, or some Text in the *New Testament* to prove his Title to the Estate he claims; would not he be apt to smile at his Parishioner, and inform him, that he claiming in a *civil* capacity, not upon *spiritual* but *temporal* Considerations, must have re-
course

course to *human* Laws for the Confirmation of his Claim; and not expect to have a *civil* Claim grounded on *human* and *temporal* Considerations, secured and made good unto him by the *spiritual* and *divine* Law of God ? With how much more Reason might his Parishioner even laugh outright at him, who pretending to be a Minister of Christ, and in that Capacity or Qualification claiming Tythes as due to him, *not* upon *temporal* but *spiritual* Considerations, betakes himself to human Laws to make his Title good ?

But leaving this as a sufficient Reply to that little piece of insufficient Answer, which he is pleased to afford to so many pages of mine, I turn me to the other Priest, who I find uses many more words, though not much more to the purpose.

§. 2. In my Answer to the first Priest, pag. 311. I said, ‘ I shall discover his Fallacy further, by telling him, not only that I enjoy my Estate as a temporal Right, but also that I claim it in a natural and civil Capacity, without relation to a ministerial Function or spiritual Office, as a Man, not as a Minister of Christ. But the Priest doth not claim Tythes in this Capacity. He claims in a spiritual Capacity (although his Claim be false) his Claim depends upon a ministerial Function. He claims not as a Man, but as a Minister of Christ (for such he pretends to be, though he be not.) His Claim therefore to Tythes, and my Claim to my temporal Estate, differing in the very Ground and Nature of them, that which will make good my Claim to my Estate, will not make good his Claim to Tythes. For my Claim to my Estate being grounded upon a natural or temporal Consideration only, a temporal Right is sufficient to make it good. But his Claim to Tythes being grounded upon a spiritual Consideration (as he pretends to be a Minister of Christ) a temporal Right is no way equal or suitable to his Claim. The first part of these words the Priest recites, and thereto thus replies, (Right of Tythes, pag. 143.) ‘ *T. E.* doth not claim meerly in his natural Capacity, nor barely as a Man (for all his talking) since many wiser and better Men than *T. E.* have no Estate at all, nor no Right to

any: Every Man hath a natural Capacity, but that alone gives no Title to an *Estate*; it is therefore as a Man so qualified that *T. E.* claims, that is, as a Purchaser, or one to whom an *Estate* hath been given, or as being descended from some so qualified, or else as invested with some civil Office or Employment to which such an *Estate* is annex'd.

What I meant by a *natural Capacity* is explained by the word [*Civil*] as also by the following words [*without relation to a ministerial Function or spiritual Office*] which plainly shews, I there opposed not a *natural Capacity* to a *civil Capacity* (for I joyn them together) but a *natural Capacity* to a *spiritual Capacity*; and therefore when I mention the Priest's Claim, I say he claims in a *spiritual Capacity*, his Claim depends upon a *ministerial Function*. In like manner, when I say, I claim *as a Man*, it is clear I there intend *Man* in that sense wherein *Man* is opposed to a *Minister* of Christ; and therefore afterwards speaking of the Priest's Claim, I say, he claims *not as a Man*, but *as a Minister* of Christ. Neither did I say as the Priest replies, that I claim *meerly* in my *natural Capacity*, or *barely* as a *Man*; nor could the Priest, in his right Wits, understand me so to mean. But this is a meer Catch of his, to *avoid the force of my Argument*, and make his *less-observant* Readers think he has said *something*, when as indeed what he has said is *nothing at all to the purpose*. When I say I claim in a *natural* and *civil Capacity*, I include those *civil Qualifications* which may justly entitle to such a Claim, whether they arise from *Purchase, Heirship, Free-Gift, Civil Office*, or any other of like nature: And I shew that the Priest not claiming in *this Capacity*, nor by virtue of *any of these* or *such like Qualifications*, his Claim to Tythes, and mine to my temporal *Estate* differ in the very *Ground* and *Nature* of them; *not in the several sorts of civil Claims*, as if one claimed by *Purchase*, t'other by *Descent*, &c. but in the *nature of the Claims themselves*; one being *natural* or *civil*, t'other *spiritual* or *religious*. Now the Priest claiming Tythes, *not in a civil Capacity*, *not upon civil Qualifications*, but in a *spiritual* or *religious Capacity*, upon *religious Qualifications*, as a *Priest* and (pretended) *Minister* of Christ, that which will make good my *civil Claim* to my *Estate*, will not make good his *religious*

gious Claim to Tythes. The difference between *civil* and *religious* Capacities and Qualifications, and the Claims arising therefrom may appear the more clearly, if we consider them both in one and the same Person. Suppose at this time (as was formerly frequent) a Clergy-man or Priest were *Chancellor of England*, or invested with any other civil Office; he by virtue of that *civil* Qualification, would have a good Claim to such *temporal* Estate as should be annex'd to that *civil* Office with which he is so invested; but he could not claim that *Estate* by virtue of his *Priesthood*, or as a Man *religiously* qualified, any more than he could claim *Tythes* by virtue of his *Chancellorship*, or as a Man *civilly* qualified. Hence the necessary and unavoidable distinction between *civil* and *religious* Qualifications and Claims is manifest. Now as he that makes Claim to an *Estate* by virtue of a *civil* Qualification ought to prove, maintain, defend his Claim by *human* Laws, as being *suitable* to the *nature* of his Claim; so he that makes Claim to *Tythes* by virtue of a *religious* Qualification, ought to prove, maintain, defend his Claim by *divine* Laws, as being *suitable* to the *nature* of his Claim.

But the Priest, having wrested my words from a *natural and civil Capacity*, to a MEER *natural Capacity*, void of all *civil* Qualifications, goes on to make what Advantage he can by this unworthy Perversion. 'Well, says he, the Priest hath a natural Capacity also, as well as *T. E.* is as much and as good a Man as he; but this alone gives him no Title to his *Tythes*; he claims them in a spiritual Capacity, as *T. E.* claims his Estate in a civil Capacity: And now, why is not a spiritual Capacity as good a Ground of Claim to an Estate legally settled upon it, as a civil Capacity? pag. 144.

If he means by [*legally settled*] settled by *divine* and *spiritual* Laws, as *Tythes* were on the *Jewish* Priests, a spiritual Capacity is as good a Ground of Claim to an Estate so settled, as a civil Capacity is of Claim to an Estate settled by human Laws; but a *spiritual* Capacity is not so good a Ground of Claim to an Estate settled by *human* Laws, as a *civil* Capacity, because a Claim grounded on a *civil* Capacity is of the same nature with *human* Laws, and properly determinable by them; but in a Claim grounded on a *spiritual* Capacity it is not so.

He says, pag. 145. ' An Estate in Land, Rent-charge, or Tolls and Customs, may be settled on the Mayor of such a City, and on his Successors for ever; and then, whoso sustains that Charge, and bears that Office, hath as good a Claim by Law to that In-come, as T. E. hath to the Estate he is born to. They claim (says he) under different Qualifications; but one hath as good a Temporal Right for his time as the other.

He should have done well to have shewed the *different Qualifications*, under which the Mayors of a City successively claim an Estate settled upon their Office. I confess I do not see how they can claim under *different Qualifications*, since each of them claims *as he is Mayor*. But if the Priest has any *Crotchet* in his Head (as his own Phrase is) to help him out (as he seldom is without a Meuse) and can find any difference in their Qualifications, as Mayors, or by which they claim, yet surely he will not find the difference between *Civil* and *Religious* Qualifications among them; whatever Qualifications the Mayors of a City may claim by, they are *all Civil* I trow; he does not mean, I suppose, that some of the Mayors claim their Toll, &c. under *civil* Qualifications, and some under *Religious* Qualifications. If not, how *impertinent* is it to the purpose! how *irrelative* to the Case in hand! Neither is what follows of any more force, or any whit more to the purpose. *Why* (says he, *ibid.*) *is not a Religious Office as endowable as a Civil Office? Sure his being a Minister of Christ makes him not incapable of a temporal Right; for St. Paul saith, the King is Θεὸς διακονῶν the Minister of God, Rom.*

13. 4.

One's being a Minister of Christ doth not make him *incapable* of a *temporal* Right, nor any whit *more capable* of a *temporal* Right. If he that is a Minister of Christ has right to a *temporal* Estate (patrimonial or other) which he claims and holds in a *civil* Capacity, his being a Minister of Christ doth *not divest* him of his Right to that *temporal* Estate, as it would *not invest* him with such a Right, if he were not in such a *civil* Capacity, and under such a Qualification, as doth entitle him to it. Thus we see many of the Clergy have *temporal* Estates, which they claim and hold in a *civil* Capacity, as Men under such *civil* Qualifications, *without any regard to their Priestly Function;*

Function; and in their enjoyment of those Estates, no Man I suppose impugns them. But to what end doth the Priest urge the words of St. Paul, that the King is *ὁ Θεὸς διακονῶν* the Minister of God? Methinks he should not mean, that the King is the Minister of God in the same sense wherein he himself pretends to be a Minister of Christ. But if he would needs make the King a *Clergy Man*, he might, one would think, have holpen him to an *higher Office* among them than a *Deaconship*. The King is indeed the Minister of God, but his ministerial Function is *civil*; and therefore he is called the *civil Magistrate*. And if we consider the time wherein that Epistle to the *Romans* was written, we shall find no cause to suppose the Apostle call'd the Magistrate the Minister of God in a *religious* and *spiritual* Sense: It being written probably about the beginning of *Nero's* Reign, than whom that Age did not bring forth a *greater Enemy* to the *Christian Religion*. And being spoken of Magistracy in general, it cannot without the *greatest absurdity* be understood in a *religious* Sense. But if the Magisterial Office be a *civil Office* and Function, to what end serves the mention of it here? The Priest's is not such; it helps not him at all. He says, *By vertue of that Ministerial Function, his Majesty claims many temporal Rights besides the ancient Patrimony of his Family:*) And will (adds he) this saucy Quaker say, he hath a better Title to his Estate, than the King hath to the Rights and Revenues of his Crown.

No, No: The Quaker will not be so saucy as the Priest — would gladly have him. The Quaker knows the King's Temporal Rights are Built upon a bottom as firm and stable as the Priest's Claim to Tythes is weak and feeble. And the Priest knows too, that the King claims his Rights upon Considerations of another nature, than those upon which the Priest claims Tythes: For the King claims his Rights in a *civil Capacity*, and under a *civil Qualification*, by vertue of the Administration of a *civil Office*; but the Priest claims Tythes in a *religious Capacity*, and upon the account of a *spiritual Office*. Judge now Reader, how *very impertinently* the Priest has urged this Instance, and how far it is from helping him: After the same rate goes he on for several pages together, offering nothing of solid Argument, but *meer Sophistry*. He under-

undertakes (pag. 146.) to evidence the Priest's Claim by a Parellel. Suppose, says he, *some Prince or great Man did out of his own Inheritance make a Donation of some certain Lands or Rents to an Ellwood, and entail it on the Family of Ellwood's for ever; if T. E. be the Heir of that Family, he will say he hath as good a Right to this as if he had purchased it. And why may not, says he, the Priest claim his Tythes as justly as T. E. claims this Donative?*

There are many Reasons why he should not (both with relation to the *Giver*, to the *Gift* it self, and to the *considerations* on which it is given) but that which is most direct to the present case, is the *different Capacities of the Claimers*. T. E. if he should claim such a Donative, must claim it in a *civil* Capacity, under a *civil* Qualification, without respect to any *religious* Office; but the Priest claims *not* Tythes so, but quite contrary: he claims on the score of a *religious* Office without respect to any *civil* Capacity or Qualification at all. What can be more *different* than two such Claims, whereof one is *meerly Civil*, the other *meerly religious*? Now that Claim that is *civil* falls properly under the Cognizance of *human* Laws, which are of the *same nature* with it; but so doth not the other. Nor were the *religious* Donations of Tythes accounted cognizable by the *civil* Magistrate, or subjected to *human* Laws for many hundred Years after they were given.

In the winding up of this Section, he shews himself to be a Man of a *base unworthy Mind*, who because he finds *me fenced by Truth* against the force of his Arguments, lets fly one of his *envenomed Darts* to wound the honour of my deceased Mother. And rather than want an opportunity he sticks not to *make a down-right falshood* by which to make way for his *slandorous insinuation*. His words are these, pag. 147. *Though this bold Quaker do often say [we are no Priests] I must tell him, there is more fear he is no Ellwood, than we no Priests; and our Ordination is easier to prove, than T. E's Mother's Honesty.*

False Man and most unworthy! Let him produce if he can that place in my Book, where I say *they are no Priests*. Do I not frequently call them *Priests*, and seldom any thing else? And is this Man so void of shame as well as honesty, to charge me that I often say, *They are no Priests!*

But

But it is obvious that he forged this falshood only to usher in his *slandorous Suggestion*. But I would have him know he has hereby only discovered his own *base and ungenerous Nature* (in attempting to *defame the Memory* of one whom probably he never knew, much less had ever provocation from) but is not able to *blemish her Reputation*, who was well known to be a *modest, chaste and virtuous Woman, unstain'd* throughout her Life with *any spot of Infamy*, and having *slept in Peace* about twenty Years, her *Memory* is still fresh and sweet to all that knew her, and her *good Name* above the reach of this *Detractor's Tongue*.

§. 3. In his next Section, pag. 148. The Priest quotes me, saying thus, pag. 314. ' If the case of the Priest and of *T. E.* as to temporal Right be equal, then the Priest must acknowledge he is no more a Minister of Christ than *T. E.* at least, that he doth not claim them as a Minister of Christ, any more than *T. E.* doth his temporal Estate; otherwise the Parallel will not hold.

What a *lame Quotation* hath he here given! In the page out of which he has taken this, I observed ' how willing the Priest was, for his own interest, to parallel his case with the Parishioners, as if there were no difference at all in their Claims. One claims a temporal thing, and the other claims a temporal thing. One claims by a temporal Right, and the other claims by a temporal Right. One hath no need of a Precept or Example in holy Scripture for what he claims, no more hath the other. Thus he takes his Parishioner by the Nose, and endeavours to cokes him into a conceit, that their cases answer pat to one another, that their Right is all one, their Claim one and the same, their Pretensions just alike. But then (say I) they must not stay there, the Priest must also acknowledge, he is no more a Minister of Christ than the other, at least that he doth not claim Tythes as a Minister of Christ, any more than the other doth his temporal Estate; otherwise the parallel will not hold. For if he claims Tythes as a Minister of Christ, if he demands them in consideration of a spiritual Office, I am sure then their Claims will not agree; and that which will be sufficient to make
 ' good

‘ good a Title to the one, will not be so to the other. This I recite the larger, that the Reader may see upon what *Grounds* I make this *Conclusion*. The Priest says, *The Maxim on which this inference is grounded, is this wretched absurdity, That none can have equal temporal Rights by the Laws, unless they be equal in all Capacities.*

But this (to use his own term) is a *wretched* untruth ; for my Inference is not grounded on such a Maxim: I said not, That they must be *equal in all Capacities* ; but, That if one claimed in a *civil* Capacity and the other in a *spiritual*, their Claims then would *not agree*, nor the pretended *Parallel* hold. There is a difference between being *equal in all Capacities*, and claiming in *quite contrary* Capacities. If one Man claims in a *civil* Capacity, and another in a *spiritual* Capacity, and both by the *same human* Laws ; surely he that claims in a *spiritual* Capacity, is therein *opposite* not only to him that claims in a *civil* Capacity, but to the *Laws* also by which himself claims, which are of a *civil* Nature, and therefore cannot properly and rightly be made use of to maintain a *religious* and *spiritual* Claim. But he says, *The same Laws do give equal temporal Rights to Persons of all kind of Capacities ; for the same Estate, he says, may be enjoyed by a Judge first, then by a Soldier, then by a Merchant, then by a Woman ; and all these in their several turns may have an equal temporal Right to this Estate, though they be every one of different Capacities,* pag. 149.

Though he says, the same Laws give *equal temporal* Rights to Persons of *all kind* of Capacities, yet among the Instances he gives to demonstrate his Assertion, there is *never an one of his Capacity* ; and therefore it reaches not his case. His Instances of a *Judge, a Soldier, a Merchant, a Woman*, are all *civil*, of the *same Nature* with the Laws by which they claim : but so is not the Priest, he claims in a Capacity of a *contrary Nature* to the Laws by which he claims : for the Laws are *human* and *civil*, but the Capacity he claims in is *Spiritual* and *Religious*. He has one Instance more, but that no more to the purpose than the former. ‘ Suppose (says he, pag. 149.) the ‘ King have by the Law a temporal Right to one Estate, ‘ and some of his Subjects an equal Right to another ‘ Estate ; you shall hear (says he) *T. E’s* wise way of arguing : The King claims a temporal thing ; so doth ‘ the

‘ the Subject : The King claims by a temporal Right ;
 ‘ so doth the Subject : The King hath no need of Scrip-
 ‘ ture to prove his Right ; no more hath the Subject :
 ‘ yet for all this, their Claim is not one and the same,
 ‘ they must stay there ; the King must acknowledge him-
 ‘ self no more a King than the Subject, or else the cases
 ‘ are not parallel.

In this, as in the rest, his *Sophistry* is evident. This is not (as he *floutingly* calls it) my *wise way* of arguing, but his *foul way* of perverting Arguments. I argued not between a *King* and a *Subject*, but between a *Priest* and a *Parishioner*, shewing the *contrariety* of the Capacities in which they claimed. This he turns off from the *Priest* to the *King*, as if the *King's* case and the *Priest's* were so *just alike*, that whatsoever is said of the *Priest's* case must needs agree to the *King's*; whereas the *Priest's* case is as contrary to the *King's*, as it is to the *Parishioners* : for the *King* claims in a *civil* Capacity as well as the *Parishioner*, but the *Priest* claims in a *Religious* Capacity *contrary to both*. A *King* and *Subject* may well have *equal* Right to their respective Estates by the *same* Laws, because though the *Qualifications* under which they claim, *differ in degrees*, yet they *differ not in Nature*; they are *both civil*, and *both of the same Nature* with those *Laws* by which they claim. But with the *Priest* it is *quite otherwise* : The Qualification under which he claims Tythes, is *quite contrary* to that under which the *Parishioner* claims his Estate, and no less to the *Laws* also by which himself claims Tythes.

The rest of this Section he spends in Railing, and most part also of the rest of his Book; in which I do not intend to encounter him, as being neither able nor willing to match him therein. His following Sections therefore, being fuller of *reviling Language* than *solid Arguments*, and more replete with *Railing* than with *Reason*, I shall make the fewer Remarks upon; and the rather for that I have, in a deliberate Progress through all his three Periods of time, sufficiently disproved already all his pretences of a divine Right to Tythes; and made it manifest that the *Institution of Tythes*, since the times of the Gospel, was *Popish*, that *Popery* had made her Encroachments in the Church *before Tythes* were settled on it; that those *Settlements of Tythes* that were afterwards made, proceeded
 from

from a *blind Zeal* and *superstitious Devotion*, grounded on Principles repugnant to the true Christian Religion, which I recommend to the Consideration and Conscience of every serious Reader, and proceed.

In his 27th Section, he quarrels at three Passages of mine; One is the description of a Minister's Maintenance from *Luke* 10. 7, 8. and *Matth.* 10. 10. Against which he objects, pag. 156. That *if this order of taking Meat and Drink then, were a perpetual and general rule to all Ministers to the World's end, so must also all the rest of the rules their mentioned be.*

That does not follow. If *some* of those Rules had relation to that particular Service only, yet *this* of Maintenance was *more general*; and therefore he may observe, that when our Saviour afterwards gave his *more general* Commission for the preaching of the Gospel to all Nations, he made *no new* Provision for their Maintenance, which argues he intended the continuance of that which *he had before* appointed; and this also is confirmed by the *practice* of the Apostles afterward, especially of the Apostle Paul, who, though he was not employed in that particular Message on which the other Apostles were sent (for he was not converted till some Years after) yet refers directly to the Maintenance *there* appointed [*Have we not Power to Eat and to Drink?* 1 Cor. 9. 4.] So that we see the Apostle understood that Maintenance which Christ had at first appointed was *to continue*, (and accordingly asserts his power to receive it, long after that particular occasion, on which it was first given, was over) and yet he did not observe those *other* Directions which were given on that particular occasion: For he both *preach'd to the Gentiles*, and had *Money in his Purse*, and that of his own earning too.

The next Passage is this, He says, pag. 157. *I saucily ask Kings and Princes where Christ gave them power to alter that Maintenance, and set up another in the room of it? Arrogantly telling them in Corah's Phrase, they take too much upon them, &c.*

The Sauce is of his own making; the Question only mine, and that made *not to Kings and Princes*, but to the Priests: For when I had asked, *Where hath Christ given power to any Man to alter this Maintenance, and set up another*

in the room of it? I add, Doubtless if any such Authority were given, it concerns them that claim thereby to shew it, and they to be sure are the Priests. The other part also of the Sentence he carps at, (wherein he says, *I arrogantly tell them in Corah's Phrase they take too much upon them, unless they can shew where Christ gave them such Authority*) is of his own Cooking: for I told them not in Corah's Phrase, They take too much upon them; but modestly ask'd, *If Christ hath given no such power, whence then doth Man take so much upon him?* And this Inquiry too related to the Settlement of Tythes in the time of Popery. But, says he, pag. 154. *let me ask this bold Questionist, Where Christ forbid them to give a better Maintenance?* He bid the Apostles be content with Meat and Drink; but he did not forbid them to take more, if it were freely given.

Can a better Maintenance be given, than that which Christ himself appointed? He who was Lord of all, if he had thought Tythes, or any other Maintenance better than this, could as well have appointed that. This Priest, I perceive, measures the Goodness of the Maintenance by the Greatness, and accounts that best that is biggest; But doubtless the Apostle Paul went by another Rule; for he accounted that best which was least chargeable to the Church, 1 Cor. 9. 18. To shew there needed no express command for making the Maintenance better, he tells me (pag. 159.) *That an Hint is a Command to a Soul that loves God.* Be it so: yet not so much as an Hint shall he find throughout all the New Testament for the Payment of Tythes. But seeing, he says, Christ bid the Apostles be content with Meat and Drink (which was somewhat more than a bare hint) methinks, if he (who pretends to be one of the Apostles Successors) were a Soul that truly lov'd God, he should content himself with what he says Christ bid his Apostles be content with; and not thus scrabble after more. See now the Man's Partiality, An Hint must pass for a Command to the People for giving: But an express Command will not suffice to make the Priest content with what the People give. Is this a sign of a Soul that truly loves God? 'Tis true, the Apostles were not forbidden to receive more, nor Believers to give more: Neither lies the Objection in my Book against giving more, but

but against *altering the nature* of the Maintenance, and setting up *another Maintenance* of a *different Nature* from that which Christ appointed: For that Maintenance was *free and voluntary*, and so ought the Maintenance of *Christian Ministers* to be *always*; but a Maintenance *settled* by human Laws *ceases* to be *free*, and so is not suitable to the Gospel, which it self is free.

But to render me ridiculous, the Priest says, *ibid.* No doubt he will ask the *primitive Believers*, who gave them order to sell their *Estates*, and give them to the *Apostles*? He will say, *They took too much upon them.* And hereupon he says, *Was ever so much Folly and Impudence conjoined?*

No doubt he had had *one Sin* less to answer for, had he left out this *Abuse*. The *Primitive Believers* needed no Order for selling their *Estates*, any more than *Believers* do now, nor in disposing the Money as they did. But if the *Primitive Believers* should have taken upon them to have *injoyed* all other *Believers* afterwards to sell their *Estates* too, and give the Money to their *Ministers*, they would therein have taken too much upon them. *Believers* in all Ages might be *as liberal* as they pleased to their *Ministers*; but they might not make that which was *Liberality* in themselves, an *Imposition* and *Burden* upon them that came after, who may justly and reasonably expect to enjoy the *same Liberty* and *Freedom* to express their *Liberality*, as the others did who went before. For as the Gospel it self, in its own nature, is *equally free* in all Ages, and the *Ministers* of the Gospel are so too, in respect of its Publication (so as not to preach the Gospel because human Laws command, nor to forbear to preach it because human Laws forbid) so ought the Gospel Maintenance also, or the Maintenance of this Gospel Ministry, to be in all Ages *equally free*; else is it not suitable to the Ministry, and the Gospel to which it appertains. And whensoever it *ceases to be free*, by the interposed *Injunction* of penal Laws, it thenceforth *ceases to be a Gospel Maintenance*. Now if we should suppose Tythes a lawful Maintenance, and that the Donation of them was an Act of pure Liberality and perfect Freedom in the first Donors (which universally considered is far enough from probability) and upon that Supposition should admit Tythes to have been then a free Maintenance; yet the settling of them

them as a standing Maintenance, and compelling after Ages by *Penalties* to pay them, makes them *not now a free Maintenance*, if they had been so then; but the true *Gospel-Maintenance* ought to be free in its *Continuation* as well as in its *Beginning*; and *Christians* now may justly expect as much *Christian Liberty and Freedom* as others in former Ages had, which *they* do not enjoy who now stand bound to the Performance of that which *others* were at liberty to.

The *third Passage* that he cavils at in this Section, he thus gives, pag. 160. *For any Magistrate to set out Tythes for a Maintenance, is a direct Opposition to Christ, because they were commanded in the Levitical Law, and Christ hath taken away Priest, Law and Tythes altogether.* How proves he this, saith he? by *Heb. 7.* The *Verse*, saith he, he cunningly leaves out, being conscious to himself he had fathered a Lye on that Chapter, in which there is not one word of *Christ's* taking away Tythes, no nor in any place of the New Testament.

What himself is guilty of, that he charges upon me, viz. the cunningly leaving out of things: For he has cunningly left out a material Clause in that Sentence of mine which he quoted, namely, that *Christ hath disannulled that Law by which Tythes had been commanded to be paid unto the Levitical Priesthood*; which makes the taking away of Tythes a necessary consequent, when the *Law was taken away* by which they stood. 'Tis true, I added not the Verse in *Heb. 7.* because the greatest part of the whole Chapter tends to the proof of my Assertion, which therefore I was willing the Reader should read throughout. But seeing my unfair Adversary hath made so ill an use of my good Meaning, I will add the verses, to let the Reader see how much I am abused; *Heb. 7.* vers. 5. compared with vers. 12. and vers. 18. In the 5th verse, the Apostle shews, that *the Sons of Levi, who received the Office of the Priesthood, had a Commandment to take Tythes of the People according to the Law.* In the 12th verse, he says, *The Priesthood being changed, there is made of necessity a change also of the Law*; so that here the *Commandment*, by which they took Tythes, was taken away, and there remained no *Commandment* to take Tythes by. Then in the 18th verse, he says expressly, *There is verily a disannulling of the Commandment going before, for the Weakness and Unprofitableness*

bleness thereof: Now the *disannulling the Commandment* by which Tythes were due, is a *disannulling of Tythes*. How did Christ take away the *Levitical Priesthood*, but by taking away the *Law* by which that *Priesthood* was made, and setting up *another Priesthood* in its room? In like manner he took away the *Maintenance by Tythes*, by taking away the *Law* by which that *Maintenance* was commanded, and setting up *another Maintenance* in its room. And as the Apostles exercised the *New Priesthood* without regard to the *Old*, so they also received the *New Maintenance*, and looked not after the *Old*; plainly intimating they understood the *Old Maintenance* to be ended, as well as the *Old Priesthood*. And *Andrew Willet* fairly argues it in his *Synopsis of Popery*, fifth General Controversy, pag. 314. ‘ *St. Paul* (saith he) saith in flat words, *If the Priesthood* ‘ *be changed, of necessity there must also be a change of the Law*, ‘ *Heb. 7. 12.* But the *Priesthood of the Law* is altered and ‘ changed, *Ergo* also the *Law of the Priesthood*, and so ‘ consequently the *Ceremonial Duty of Tythes*. Thus he, wherein at once he both acknowledges Tythes to be Ceremonial, and proves them ended with the Legal Priesthood.

§. 4. In his next Section, pag. 161. the Priest charges me with *evading all serious Answers by some petty Cavil*, for proof of which he gives this Instance; That the Author of the *Friendly Conference* having asked, *If Men might not do what they would with their own? I said, No: They might not spend it upon Harlots, nor waste it prodigally, nor make an Idol of it.*

That it may the better appear whether this was a *petty Cavil to evade a serious Answer*, I will briefly set down the manner of it: The Author of the *Friendly Conference*, pag. 154. having affirmed (not proved) ‘ that Tythes ‘ and other Church-Revenues have been settled by those ‘ that were actually seized of them in Law, adds thus; ‘ Now if the *Quakers* can prove from the Laws of God ‘ or right Reason, that it is not lawful for every one to ‘ do what he will with his own, and consequently, that ‘ he may not fettle Tythes, Lands or Monies upon the ‘ Clergy, then they do something to the purpose. Hereupon in my Answer, pag. 320. I say, ‘ That I may be ‘ sure

' sure to do something, even in his Sense, to the pur-
 ' pose, I will prove both from the Laws of God and
 ' right Reason, that it is not lawful for every Man to do
 ' what he will with his own. Accordingly I there prove
 (pag. 321.) first in *general*, ' That a Man may not im-
 ' ploy his Estate to an evil Use: *Then more particularly,*
 ' *That* he may not spend his Substance upon his Lusts;
 ' *That* he may not bestow it among Harlots; *That* he
 ' may not make an Idol of it, nor uphold Idolatry with
 ' it. Now in the General Exception and this last Parti-
 cular, I had direct relation to the Settlement of Tythes,
 having proved before, that Tythes were employed to an
 evil Use in maintaining a corrupt Clergy, and that it was
 an Idolatrous Worship which Tythes were given to up-
 hold. And to manifest, that I did not leave my Argu-
 ment to catch at or play upon a Word or Phrase (as the
 Author of the *Friendly Conference*, falsely charges me in his
Vindication, pag. 310.) but prosecuted my Argument fair-
 ly, to prove that the *Settlement of Tythes on the Clergy was*
evil, in order thereunto I thus reasoned, (pag. 321, 322.)
 ' Will any *Protestant* be so inconsiderate as to say, that it
 ' is lawful for a Man to lay out his Money in Beads,
 ' Crosses, Crucifixes, *Agnus Dei's*, and such like trumpe-
 ' ry? Will he say it is lawful to buy Masses, Prayers,
 ' Pardons, Indulgences, &c? Will he say it was lawful,
 ' by the Law of God, for *Ethelwolf* at *Rome* to give two
 ' hundred Marks a year to buy Oyl, to keep *St. Peter's*
 ' Lamps and *St. Paul's* Lamps burning? If he thinks this
 ' justifiable, let him defend it; if not, he may in this
 ' very instance see, both that it is not lawful for every
 ' Man to do what he will with his own; and also, that
 ' *Ethelwolf*, his great Donor and Patron, did that with
 ' his own that was not lawful for him to have done,
 ' namely, uphold Superstition and Idolatry. Thus having
 proved both that a Man may not do what he will with his
 own, as also that *Ethelwolf* in his other Church-Donati-
 ons did *that* with his own which it was *not lawful* for him
 to have done (and in which the Priests, neither one nor
 t'other, *says any thing in his Defence* (though fairly invit-
 ed to it) but leave him under the Judgment of having
 done Evil therein.) I go on there to shew, that ' He
 ' did not transgress in this Instance only, of giving that
 ' yearly

‘ yearly Pension to *Rome*, but in his Donation of Tythes
 ‘ also : For it is evident he gave them to maintain a *Po-*
 ‘ *pish* Clergy, degenerated from Apostolical Purity, and
 ‘ foully corrupt both in Doctrine and Practice, in up-
 ‘ holding of which he did that which was Evil, and
 ‘ therefore to be sure unlawful. Judge now, Reader,
 whether this be *leaving* my Argument to *catch at or play*
upon a Word or Phrase, whether this be to *evade all seri-*
ous Answers by some petty Cavil (as my cavilling Adversar-
 ies cry out) or whether it be a *fair* Prosecution of my
 Argument, and a solid *serious Answer*, proving, that it is
 not lawful for every Man to do what he will with his own, and
 that by an Instance in *Ethelwolf* himself.

But I perceive the Priest had covertly grounded his Pro-
 position upon the words in the Parable, *Matt. 20. 15. Is*
it not lawful for me to do what I will with mine own? Which,
 because spoken by our Saviour, he expected, perhaps,
 should have born out his *Mis-application* of them : But find-
 ing his Expectation disappointed in the Answer, both he
 and his Brother Priest are enraged, and fly upon me with
 open Mouth : One saying, *If the Quaker can but spit his*
Malice against me, he cares not, though it fly in our Saviour's
own Face, whose very words I used— Is it not lawful for me
to do what I will with my own? &c. *Vindication*, pag. 311.

The other saying, *If the Quaker had been one of the La-*
bourers in the Vineyard, 'tis like he might have drolled thus up-
on the Master thereof, who (in the Person of God) saith, Is it
not lawful for me to do what I will with my own? *Right of*
Tythes, pag. 162.

But I would wish the first of these Priests to take no-
 tice, that his *Tongue* *slipt*, when he said just now, he used
 the *very words* of our Saviour ; for our Saviour said, *Is it*
not lawful for ME to do what I will with mine own? But in-
 stead of [*Me*] the Priest put in [*every one*] If the *Qua-*
kers can prove—that it is not lawful for EVERY ONE
 to do what he will with his own.

There is some difference sure between *him* of whom
 that Parable was spoken, and *every one*. Because *God* (in
 whose Person, as the latter Priest says, the Master of
 the Vineyard speaks) may do what he will with his own, to
 whom it is impossible to do amiss ; may every one there-
 fore challenge to himself the same Liberty and Power ?

That's

That's not to make Men *Servants* and *Stewards* to the great Householder, but *Lords* and *Masters*. But as to the Case of Tythes, I have proved, that *Ethelwolf* in the Settlement of Tythes, did that with his own, which was *Evil*, in *upholding a false Religion*, which it more concerns the Priest to clear him from, than thus without cause to cavil.

§. 5. In my Answer to the *Friendly Conference*, I said, pag. 323. ' Suppose that *Ethelwolf* had an ample Power ' of disposing what he pleased, or that the People had ' by consent joyned with him in the Donation, every ' Man according to the Interest he had ; yet neither ' could he single, nor he and they conjoyned, grant any ' more than belonged to themselves. This was too plain to be denied, being grounded on a firm Maxim, *Nemo plus juris ad alium transferre potest, quam ipse haberet* ; i. e. *No Man can transfer more Right to another than he himself hath* ; therefore they seek ways to evade it. The Author of the *Conference* says, *Suppose I grant it ; What then ?* His Parishioner answers in my Name, *To make a Grant of the tenth part for ever, is (in his understanding) utterly repugnant to Reason*. The Priest replies, *Is it reasonable wholly to pass an Estate from them and their Heirs for ever, and yet repugnant to Reason, to grant but a part of that Estate for ever ?*

By this I perceive he has taught his Parishioner to use as little *Honesty* as himself. The Parishioner has learn'd of the Priest to chop and mangle Sentences, and cunningly leave out what he likes not. He maketh me here say, *To make a Grant of the tenth part for ever is (in my Understanding) utterly repugnant to Reason*. This goes clever with the Priest, as if I had said it was repugnant to Reason to grant the *tenth part of an Estate for ever* ; and accordingly he argues : Whereas I say plainly, *They might have disposed of what part of the Land they pleased, they might have given the tenth part of the Land, the tenth Acre, &c.* But that which I said, is (to my Understanding) repugnant to Reason, Justice and Equity, is for them to make a Grant of the tenth part of the PROFITS of the Land for ever. (These words [of the Profits of the Land] he leaves out in reciting my words, thereby drawing it from the Profits

of the Land to the *Land it self*) which alters the case : For as I shewed, *the Profits of the Land for ever* could not be said to belong to them, because it depended on the Stock, Labour, &c. of another, which they had no Interest in nor Right unto. But *if the Profits of the Land for ever did not belong to them, and they had no power to grant any more than did belong to themselves, it follows that they had no power to grant the Tythes of the Profits of the Land for ever.* [They endeavour to weaken the force of this Argument by comparing Tythes with a Rent-charge, urging, That *the Owners might as well make a Grant of Tythes for ever, as set a Rent-charge upon their Lands for ever.*] This the Author of the *Right of Tythes* talks much of, and fills many pages within Section 30. and 38. *shifting* the same matter into divers *Dresses* by *variety* of Expressions, to make the *fairer* Shew and *greater* Appearance of saying something. But he that shall impartially consider the nature of each, will find a vast difference between a *Rent-charge* and *Tythes* : For a *Rent-charge* is paid by reason of the *Land* on which it is charged, which it is to be supposed he that charged it had at that time a *Property in* ; but *Tythes* are not paid by reason of the *Land*, but by reason of the *stock* and *labour*, &c. imploy'd thereon by him that occupies it, which appears by this, that they who have *no Lands*, are as well charged with the *Payment of Tythes* out of the Improvement or *increase* of their *stocks* and *labours* in their *Trades* and manual *Occupations*, as they are who occupy *Lands*. So that *Tythes* lie properly on the *stock*, not on the *Land* ; but a *Rent-charge* lies properly on the *Land*, not on the *stock* ; and therefore, although there should be *no increase at all, no profit made, no Crop planted, nor any thing renewing upon the Land, yet the Rent-charge must be paid*, because it is charged in consideration of the *Land it self* : But it is not so in the case of *Tythes*. - If there be *no increase, no profit made, no Crop planted, nor any thing renewing upon the Land, no Tythe can be demanded*, because *Tythe is charged in consideration of the Increase and Improvement made of the Stock*. And for the *Non-payment* of a *Rent-charge*, he on whom it is settled, may enter upon and possess the *Land* which is charged with the *Payment* of it. But in the case of *Tythes* it is otherwise. For *Non-payment of Tythes*, he who claims them, *cannot enter upon or possess*

possess the *Land*, but is made whole out of the *Stock* of the *Occupier*. All which demonstrates that it is the *Stock*, not the *Land*, of which the *Tythe* is paid. If a *Tradesman* hold a Farm (as many do) and dividing his *Stock*, he employs one part of it in his Farm, and the other in his Trade, he is liable to the Payment of Tythes out of each. But if he should draw his *Stock* out of his Farm, and employ it all in his Trade, letting his Farm lie unstock'd, and so receive no profit from it, he would not be chargeable with Tythes for his Farm, but only for the Improvement of his *Stock* in his Trade: Yet if there be a *Rent-charge* upon his Farm, he is chargeable with that nevertheless, and liable to pay it, whether he employ his Farm or not. Whence it is still more evident, that a *Rent-charge* being a charge upon the *Land*, not upon the *Stock*; and Tythes being a charge upon the *Stock*, not upon the *Land*, though our Ancestors had power to lay a *Rent-charge* upon their own Lands, in which they had a property, yet they could not have power to grant Tythes out of other Men's Stocks, in which they had no property. Now since Tythes is not the tenth part of the Land, but the tenth part of the Increase of the *Stock*, howsoever employed, whether upon Land or otherwise, and seeing the Labour, Care, Skill, Industry and Diligence of the *Occupant*, whether Husbandman or Tradesman is involved and necessarily included in the *Stock*, as instrumental Means and Causes of producing the Increase, a perpetual Grant of Tythes implies a Grant not only of other Men's Stocks, in which the Granters had no property, but of other Men's Labours, Care, Skill, Diligence and Industry also, long before they were begotten; upon which supposition, all Men but Priests, since Ethelwolf's time, must be born Slaves, under an Obligation to employ their Time, Pains, Industry and Skill in working for the Priests. But whether it be rational to admit in Ethelwolf, or any other, a power to impose the necessity of such a servile Condition on their Posterity, let the free-spirited Reader judge. Against this the Priest objects thus, Doth not the raising the Sum of Money (settled by *Rent-charge*) include the Labour, Sweat, Care, Charge, Skill and Industry of the Husbandman, as well as the preparing of Tythe, pag. 168.

The case of a *Rent-charge* even in this respect is *greatly different* from that of *Tythes*. For a *Rent-charge* is a burden, *fix'd* upon the Land, and according to the Maxim, *The Burden descending with the Inheritance, he that* (as the Priest says, pag. 170.) *will not have the Incumbrance, must not have the Benefit.* He therefore to whom such Land descends, on which the burden of a *Rent-charge* lies, finding he cannot enjoy the Land without performing the condition (which is to pay the *Rent-charge*) *subjects himself* unto the burden, and that he may enjoy the Estate, *undertakes* the Performance of the Condition, which thus becomes *his own Act*. So that this Man's Ancestors do not take upon them *to give away his Stock, Labour, Skill and Industry* (for they only charge a burden on their own Land, which he is at liberty to take or leave.) But *he himself gives away his own Stock, Labour, Skill and Industry*, that he may enjoy the Estate. But it is *far otherwise* in the case of *Tythes*: For *Tythe* (though a Burden and a grievous one too) is *not fix'd upon the Land, nor descends with the Inheritance*: For they who have *no Lands nor Inheritances*, are liable, if they have *personal Estates*, to pay *Tythes* as well as they that have Lands; and they that have Lands are *not liable* to pay *Tythes*, unless by imploying a Stock or *personal Estate* upon them, they make an Increase, or have something renewed upon the Land. Nay, it hath been held possible so to order the matter, as to reap the benefit of the Lands, and yet be free from the Incumbrance of *Tythes*. However, if he to whom the Land descends refuse to pay the *Tythes*, yet he is in no danger of *losing the Land*. So that he hath not the Land *under condition of paying Tythes*, as the other has *under condition of paying a Rent-charge*, and therefore neither needs, nor doth *subject himself* to the *Burden and Incumbrance* of *Tythes*. Here then in short lies the *civil difference* between a *Rent-charge* and *Tythes*. A *Rent-charge* is a *Burden* charged upon the Land, *Tythe* is a *Burden* lies upon the Stock. A *Rent-charge* is laid upon the Lands by them that had a *just Property* therein; *Tythe* is laid upon the Stock by them that had *no Property at all* therein; the Stock and Labour, &c. of the present Possessor is *not subjected* to the *Rent-charge* unless by *his own* consent and undertaking; but the Stock and Labour, &c. of the present Possessor is *sub-*
jected

jected to the Burden of Tythes, without his own consent or undertaking, yea against it. By this it appears, both that a *Rent-charge* and Tythes are very unlike, and that it is utterly repugnant to Reason, to suppose that *Ethelwolf* and his People had power to load their Posterity with the Burden of Tythes for ever. And indeed if we consider the Practice of our Ancestors, in their Donations of Tythes, we may find, that they did not look upon Tythes to be at all of the Nature of a *Rent-charge*; for they took great care by legal Settlements to secure and assure those *Rent-charges*; but made no provision (for some hundred Years) for the payment of Tythes, save by Ecclesiastical Censures; nor was the knack of Sueing for Tythes in temporal Courts found out, till of late Years. Which argues, that as they gave Tythes at first in a religious (though blind) Devotion, so they intended the continuance of them should have depended on Devotion also.

He objects again in pag. 170. That seeing the present Possessor derives his Right to his Land from his fore-Fathers, who might have sold off what part of the Land they pleased; and since they transmit it intire, may they not leave a charge upon it? And if the Heir will not pay the charge, he must renounce the Land also.

As they might have sold off what part of the Land they pleased, so they might have laid a Charge upon the Land, because the property of the Land rested in themselves, but they could not have subjected the Stock and Labour of the present Occupant to that Charge, because they had not a property in the Stock and Labour of the present Occupant. And though he says, If the Heir will not pay the Charge, he must renounce the Land also; yet in the case of Tythes, he knows full well it is not so: For if the Heir will not pay Tythes, he is not bound to renounce the Land, nor does he forfeit it by the Non-payment of Tythes. But he possesses and enjoys the Land, whether he pay Tythes or no. Which shews, he did not receive the Land under any condition of paying Tythes; for then he could not enjoy the Land without performing the condition.

But he says, pag. 171. The *Quaker's* Argument is, *Protestatio contra factum* (i. e. A Protestation against Fact) and so signifies nothing at all: It is an attempt to prove that cannot be done, which is done, as well in this, as in the like cases; And
that

that ought not to be done, which hath been done a thousand times, and that by the Approbation of all Christian Laws.

That *Protestatio contra factum* signifies nothing at all, is more than I understood before. The intent of my Argument is not to prove that that cannot be done, which is done; but that that should not be done, which is done; or, as his after words are, That ought not to be done, which is done, although it had been done ten thousand times, and approved as oft by such Laws as he, for his profit sake, will call *Christian*.

§. 6. For want of strength of Reason and force of Argument, he falls now to *down-right Railing*, having a mind (I suppose) to try if he can daunt me with *blustering* words, and therefore exhibits a Charge against me of no less nature than *Blasphemy*. He grounds it upon my saying, That for any one to tell me that Ethelwolf (or some other) hath given him my Labour, Pains, Charges, Care, Skill, Industry, Diligence, Understanding, &c. Seven or eight hundred Years, it may be, before either he or I was born, is a thing most ridiculous, and utterly inconsistent with Reason. Upon which he says, pag. 172. It is no great wonder he should call all Men Fools, when as this blasphemous Argument flies in the Face of God himself, who (even by the Quaker's own Confession) in the Levitical Law did assume a Power to enjoin all the Owners of Canaan to pay to the Priests the tenth part of those Profits which did arise from their Sweat and Pains, Charge and Care, and that from one Generation to another. God (says he) did make over to his Priests these Tenths of the Profits of many Men's Sweat and Labour, &c. many Hundred Years before they were born. Now (says he) this, the Quaker saith, is a ridiculous and unreasonable thing. O bold Blasphemer! &c.

And in pag. 173. he adds, Because God once made this Grant, we dare be confident the Act is lawful, and wise, and just; and that T. E. is a blasphemous Wretch, to censure it by this wicked and silly way of reasoning.

In this Charge it is hard to say whether he shews more Envy or Ignorance, However to be sure there's but too much of both. He says, God made over to his Priests the Tenths of the Profits of many Men's Sweat and Labour, many Hundred Years before they were born, and that I call this a ridiculous and unreasonable thing, and thereupon he calls me a bold Blasphemer! But what a bold——Slanderer is he to say

say I call it a *ridiculous and unreasonable thing for God to do thus*, when I spake it of *Ethelwolf by Name!* Can nothing then be *ridiculous and unreasonable in Man*, but it must be so in *God also*? Or must the *same thing* needs be *ridiculous and unreasonable in God*, which is *ridiculous and unreasonable in Man*? Has *Man* then an *equal Power* with *God*, and is his *Sovereignty as universal*? Let me tell him, 'tis a *ridiculous and unreasonable thing in Men* to take upon them the *disposing* of any thing which is *not in their power to dispose*: But it were *impiety* to infer the *same* of *God*, since *nothing can be above his Power*, who is himself the *highest Power*. It was *just and reasonable in God*, to assume a *Power* to injoyn all the *Owners of Canaan* to pay to the *Priests* the *tenth part* of those *Profits* which did arise from their *Sweat and Pains, Charge and Care*, and that from one *Generation* to another; because he had a *Right to all the Sweat and Pains, Charge and Care of all the Owners of Canaan throughout all Generations*. And as he gave that *People their Land*, so he gave them also *their Life, their Health, their Strength, their Wealth, their Skill, their Care, Ability and Understanding*, and whatsoever else was necessary or conducive to the producing those *Profits*, of which he enjoyned them to pay the *Tythes*. They received *all* of him, they owed *all* to him: *Justly* therefore, and *very reasonably* might he require of them *what he pleased*, and lay upon them *what Charge he pleased*, in respect either of *their Land*, or of *their Stocks*, or of *their Labour*, or of *their Skill*, &c. *all which were his free Gifts to them*. But I pray now, had *Ethelwolf* or any other of the *Tythe-givers*, the *same power* over their *Posterity* as *God* had over the *Jews*? Do we owe our *Health, Strength, Ability to Labour, Skill, Understandings, Stocks, &c.* to them, as the *Jews* did theirs to *God*? If not, then let the *Priest* know, *That for any one to say Ethelwolf (or some other) hath given him my Labour, Pains, Charges, Care, &c. Seven or eight hundred Years before either he or I was born, is a thing most ridiculous and unreasonable, and for him to call this Blasphemy is ridiculous and unreasonable also*. And it is so much the more *unreasonable in him*, in that he *first* calls me a *bold Blasphemer*, and then examines whether I am so or no. For after his saying this blasphemous Argument flies in the Face of *God* himself, and after his vehement Exclamation [*O bold Blasphemer!*] he adds, *If he saith the*
thing

thing be ridiculous and unreasonable in it self, then this Quaker chargeth God with Folly and injustice, who doth injoyne it.

If he saith, why does he go upon *If's* then? Sure it had become him to have inquired that, and been certain of it too, before he had shot his over-hasty Bolt, and set his foul Brand of bold Blasphemer on me. But he hath learnt, it seems, to Hang Men first, and try them afterwards: Nor slip't this from him through inadvertency only, but premeditatedly and with a malicious Design of Mischief; for he saw the reason on which I grounded my Saying, as his following Words manifest, which are these: *Nor can he be excused by saying, God hath more power than Men.*

Which words declare he understood well enough in what sense I spake, and that I therefore called it a ridiculous and unreasonable thing, because it supposed a Grant of that, which the Granter had no Right in, nor Power over. Wilfully therefore, and against the Light of his own Understanding and Conscience, hath he thus abused me, perverting my Words to a quite contrary Sense to what he knew I spake them in. He says, *In evil, foolish, and unjust things God hath no power at all.*

But Man hath: Else had not this Man dealt so evilly, foolishly and unjustly by me, as he hath done in this matter. God (he says) cannot Lye, he cannot do any thing ridiculous or unjust.

Doth it therefore follow that Men cannot lye neither? or that Men cannot do any thing ridiculous or unjust? And may not Men be charged with doing a thing ridiculous and unjust, but presently the Charge must be transferr'd from Men to God? How ridiculous and unjust is such an Inference! But says he, 'Because God once made this Grant, we dare be confident the Act is lawful, and wise, and just; and that T. E. is a blasphemous Wretch, to censure it by this wicked and silly way of reasoning, which condemns Almighty God, as much as it doth King Ethelwolf.

He's very daring sure, and wants modesty more than confidence. Because God once made this Grant, May Men take upon them to make such another? And is the Act lawful, wise and just in Men, because it was lawful, wise and just in God? May Men then lawfully, wisely and justly do whatsoever God hath lawfully, wisely, and justly done?

done? *A notable Position to bring in Judaism!* And a *fine Defence* he has helped the *Pope* to, for the many *Jewish Rights*, and *Ceremonies* wherewith the *Romish Religion* abounds, who may learn of this *Priest* to say, We dare be confident the use of these things is lawful, and wise, and just, because *God* once commanded the use of them. And on the same reason also might Men return to *Circumcision* and *Sacrifices*, and justify the *Act*. But to come a little closer to the *Priest's Interest* (in which, how dull soever they are in other parts, they are usually very quick of Sense.) I would ask this *Priest*, whether if the *King* should make a *Law* that *no Priest* should have any *Inheritance* amongst the *People*, he would dare to be confident that that were a lawful, wise and just *Act*, because *God* once made such a *Law* amongst the *People* of *Israel*? I am apt to think if he were put to the tryal, he would tell another *Story*. His calling me a *blasphemous Wretch*, and my way of reasoning wicked and silly, discovers the rancour of his own Spirit, but no way weakens my Argument. But in saying, my way of reasoning condemns *Almighty God*, as much as it doth *King Ethelwolf*, he either presumptuously exalts *King Ethelwolf* into an equal power with *God*, or impiously debases *God* to such a scantling of power as *Ethelwolf* had, or was capable of, in either of which he has been too daring, and a great deal over confident. My Argument however [that it is a ridiculous and unreasonable thing for any Man to undertake the disposing of that which himself hath nothing to do with; and that that Man, who takes upon him to make a perpetual Grant of *Tythes*, doth thereby undertake to dispose of that which himself hath nothing to do with, namely, the Labour, Pains, Charges, Care, Skill, Industry, Diligence and Understanding of another.

This Argument, I say, remains firm and sound, not weakened or any way impaired, by any thing the *Priest* hath alledged against it; but his false Application of it to *God*, and his malicious Reflections upon me, are sufficiently exposed, to make him ashamed of what he has writ, if he be not wholly past shame.

§. 7. As I argued it unreasonable that such a Grant should be made, so I shewed it was not agreeable to Justice and Equity that it should be continued, because the Considerations

tion was taken away for which the Grant was made. ‘ If (said I, pag. 326, 327.) *Ethelwolf* a *Papist* gave Tythes to the *Romish* Clergy, he did it upon a Consideration, for the Health of his Soul and Remission of his Sins, which he believed he might obtain in that Church, and by the help of that Ministry to whom he gave his Tythes, and Mediation of those Saints in honour of whom he granted this Charter.— Now if the Consideration be taken away, why should the Charge be continued? To this the Priest answers (*Right of Tythes*, pag. 174.) *I have already proved, that T. E. falsely supposes King Ethelwolf to have held all the Opinions of the present Church of Rome.*

I reply, that the Priest *falsely* charges me with supposing so, and *cunningly* urges this both here and elsewhere to acquit *Ethelwolf* from being a *Papist*; as if a Man could not have been a *Papist* unless he held ALL the Opinions of the present Church of *Rome*; whereas ALL the Opinions of the present Church of *Rome*, were not then held in the Church of *Rome* it self: But there were enough held then in the Church of *Rome* (of which *Ethelwolf* was a *zealous Member*, and to which he was a *liberal Benefactor*) to make it an *Erroneous, Corrupt, Superstitious* and *Idolatrous* Church. He endeavours also to clear *Ethelwolf* and the *Saxons* from the *popish* Doctrine of Merits; using thereto, as before, the Testimony of *Alcuin*. But he does but, for his *profit* sake, set a *fair gloss* on a *foul* matter. That they were corrupt in the Doctrine of *Merits*, both the express Words of *their own* publick Instruments do declare, and the Testimonies of learned Men concerning them do *confirm*, which having insisted on largely before, Chap. 4. §. 14. I refer the Reader thither for a more full Answer, that I may not too much swell this Treatise by needless Repetitions.

Concerning *Ethelwolf*’s obtaining Remission by the help of that Ministry to which he gave his Tythes, the Priest says, pag. 175. ‘ No wise Man will deny, but that there was a true Church in *England* in those *days*: And if in that Church, and by that Ministry, no pardon could be had from God, then there was no Salvation to be had in this Nation at all in that Age, no nor in any Nation in *Christendom*; which is a strange Assertion.

A strange *Affertion* indeed ! Because there was a *true Church* in *England* in those days, must the *popish Church* needs be it ? He'll say perhaps, There was *no other* : How knows he that ? If there were but two or three that held the Faith of Jesus Christ in a pure Conscience, and did not joyn with the Abominations of the Times, in which they lived, they were a *true Church* : For neither *numbers* nor *visibility* make a *true Church*, as himself knows, if he understands *protestant Principles*. God had a *true Church* *all along* the Apostacy, even in the *thickest* time of *popish darkness*, before *Luther* began to reform ; will the Priest thence infer, that the Church of *Rome* was a *true Church* *all that time* ? Let him carry on his Argument from *Ethelwolf's* time to *Luther's*, and say no wise Man will deny, but that there was a *true Church* in *England* *all that while* : And if in *that Church* (referring to the *National Church*) and by *that Ministry*, no Pardon could be had from God ; then there was no Salvation to be had in this Nation at all in those Ages, no nor in any Nation in *Christendom* ; which is a strange *Affertion* indeed. *Salvation* doubtless was obtained in those times, as well in this as other Nations in *Christendom* ; (though not by the help of a false Ministry) but what then ? Must those *indirect* and *wrong Means*, contrived to obtain Salvation by in those times, be therefore still kept up ? And ought the *Charge* to be still continued, when the *Consideration* for which it was given, is taken away ? But the Priest, I think, is almost ashamed of the *Consideration* for which Tythes were given ; and therefore he shuns it as much as he may, and when he cannot avoid it, he smooths it over as fairly as he can. ' Did that good King (says he, pag. 176.) Covenant with God, or his Priests, that they should give him Remission, or else this Gift to be of no effect ? Was it inserted as a Condition or Proviso ? He hoped indeed Remission of Sins might follow, through Christ's Merits, God's Mercy, and the Churches Prayers ; but he did not indent with God for it.

By his leave, there is not a word of *Christ's Merits* in all the Charter, nor of *God's Mercy* neither, in any of the Copies that I have seen ; but that he gave Tythes for the Remission of his Sins, is expressly set down. And the Bishops with their Abbots and the rest of the Clergy engaged

on their part to sing *fifty Psalms*, and say two *Masses* every *Wednesday* for the King and his Nobles, both during their Lives, and after their Deaths. By this Reader thou may'st a little judge what the Religion of those times was, and what it was he calls the Churches prayers, which were *popish Masses* to be said for his Soul after he was dead, which the Priest confesses he hoped Remission of his Sins might follow. As for the Saints, he says, *T. E. is mistaken, in thinking they then did believe the Saints usurped Christ's Office.*

Whether they thought so or no, let Perkins speak *Prob. pag. 93, 94.* ' *Veteres* (says he) *præsertim post ann. 400.* *Invocatione Sanctorum peccarunt, imo sacrilegiæ sunt rei. Nam aliquando spem, fidem, fiduciam in ijs collocant, i. e. The Ancients, especially since the Year 400. have sinned, yea, and are guilty of Sacrilege too, in praying to Saints. For sometimes they place their Hope, Faith and Confidence in them; of which he there gives very many Instances, shewing that the Saints were prayed to as Intercessors and Mediators, which is Christ's Office, which having mentioned before, c. 4. §. 14. I omit here. But in the Charter it self, the Grant is made to God, and St. Mary and all Saints together; and Ingulf (who relates it) says, it was made for the honour of Mary the glorious Virgin and Mother of God, and of St. Michael the Arch-Angel, and of the Prince of the Apostles St. Peter, as also of our holy Father Pope Gregory, of whose Saintship let the Reader judge. But says the Priest, pag. 177. ' If we suppose Ethelwolf as much a Papist as King Stephen, yet his Donations to pious Uses must stand good, even though the Opinion of Merit had been the motive to him to make them; or else (says he) T. E. revokes all the Charters and Donations made in those really popish times, to never so good and pious Uses.*

The Donation of Tythes was not to a pious Use, unless he will call it a pious Use to uphold Impiety: For it was given to maintain and uphold a corrupt and false Worship and Ministry. For (not to run over again all the Errors, Corruptions, Superstitions and Idolatries, that were then crept into and received in the Church) were not saying Masses for the Souls of the Dead, one of the uses he calls pious? For Ethelwolf to give Two hundred Marks a Year to burn Day-light at Rome, and One hundred Marks more

to the *Pope*; were not these *pious* Uses indeed? Thou may'st judge Reader by these, of what kind and nature his *pious* Uses were, which he so often talks of. But this is an *old popish Trick*, to cry out *holy Church, holy Church*, and *pious* Uses, to keep simple People *in awe*, that the matter might not be inquired into. Thus, no doubt, all the rest of the *like kind* of Donations, given in old time to the *popish* Priests, to pray for the *Souls of the Donors*, and deliver them out of *Purgatory*, were set off by the Priests with the *specious Titles* of Donations to *pious* Uses, and Endowments to *holy Church*: But, as many of them, notwithstanding their *specious pretences*, have been long since *alienated* from those Uses, and yet other Donations that were made to Uses *truly good* and *pious*, although by *Papists*, were no way thereby hurt or *impaired*; so likewise may *this Donation* of Tythes, given to an *evil* Use, be rightly and justly made *void*, and yet other Grants, Donations, and Charters, made by *Papists* also, to uses *truly good* and *pious*, not thereby be *revoked*, or any way *infringed*.

§. 8. The *foul Stains* of *popish Corruption* and *Superstition*, which stick upon this Donation and Charter of Tythes, are so *visible* and *obvious* to every Eye, that the Priest is greatly *troubled* at them, and fain would he *wipe them off*, if he could. He *rubs* and *scrapes* hard to get them out, but still the *Spots remain*. And indeed, as well might he undertake to *wash a Brick white*, or *change the Colour of an Ethiopian's Skin*, as hope to clear the Donation of Tythes from the *just Imputation* of *popish Corruption*. Fain he would persuade his Reader that *Ethelwolf's* Clergy was *not popish*. But *Popery* is writ upon them in such *Capital Letters*, by *Historians* of all sorts that speak of those times, that if he expects to gain belief, he must first persuade Men to *shut their Eyes*, and utterly *abandon* the use of their *Understandings*. The gradual *creeping in* of those *false Doctrines* and *superstitious Practices*, in almost every *Century* after the *Apostle's Days*, which afterward obtained the Name *Popery*, is so *particularly* set down, and *plainly* proved by *Protestant Writers* of no mean Credit, that there is no room left to doubt it. Nay, the other Priest, in his *Vindication* of the *Friendly Conference*, pag. 277. forgetting perhaps that *Ethelwolf's* Donation bears date in the

Year 855. has unluckily dated the entrance of Popery in the Year 700. no less than 155. Years before Ethelwolf's Charter of Tythes was made. His words are these, ' We may observe, says he, that when by the furious Inundation of the barbarous Nations into the Roman Empire, Learning fell into decay; and when Arts and Sciences were discouraged and neglected, at the same time all manner of Corruptions crept into the Church; and as Ignorance increased, Errors multiplied; So that most of the present evil Opinions of the Church of Rome, had their Original in those unlearned Ages, from about the Year of Christ 700. till about the Year 1400. about the midnight of which Darkness, there was scarce any Learning left in the World——These were (says he) the unhappy times, which bred and nursed up Invocation of Saints, Worship of Images, Purgatory, with all the Fanatical Visions and Revelations, Miracles, &c. Then began Shrines, Pilgrimages, Relicks, purchasing of Pardons, and the Pope's attempts for an universal Monarchy.

Thus he. Wherein, though he mention but few of the many particular Errors and Corruptions which in those times were grown up in the Church; and though he mistake in point of time, in saying, these which he hath mentioned were bred and nursed up about or after the Year 700. most of them, if not all being of older standing, as I have already shewed; yet he hath said enough to disprove all his Brother Priest's hath said or can say towards clearing Ethelwolf's Clergy from being popish. For if these Errors and Corruptions had sprung up no earlier than the Year 700. yet consider, I pray, to what a height such Weeds were like to grow, in the fruitful Soil of superstitious Devotion, and cherished with the warmth of a blind and mis-guided Zeal, in the space of an Hundred and fifty Years.

Yet the Author of the *Right of Tythes*, pag. 178. denies again, that Tythes were given to the Popish Priests; and says, King Ethelwolf's Clergy agreed with the Protestant Church of England in more points than with the modern corrupt Church of Rome.

If this were true, it were more to the discredit of the Protestant Clergy, than to the Credit of Ethelwolf's Clergy.

gy. But I deny his Assertion, unless he mean it of those, who, as his Brother says, (*Friendly Conference*, pag. 11.) for a *corrupt Interest* intrude themselves into the Ministry; of which number himself is very likely to be one. But he that diligently shall observe the Accounts these Priests themselves give of those times, will see they write not plainly and fairly, but strive to colour over a *corrupt Interest*, and that's the Reason they neither agree one, with another, nor with themselves. The Author of the *Friendly Conference*, pag. 148. says, *Tythes were settled upon the Church, before Popery had made her Encroachments in it; for Popery is not of that Antiquity, &c.* And he refers to *Ethelwolf's Donation* for the Settlement, pag. 146. which was made in the Year 855. Yet the same Man (if he be the same that writ the *Vindication*, as is pretended) makes Popery *as antient as the Year 700.* above One hundred and fifty Years older than *Ethelwolf's Charter*. ' Most (says ' he) of the present Evil Opinions of the Church of *Rome*, ' had their Original in those unlearned Ages, from about ' the Year 700. till about the Year 1400. *Vindic.* pag. 277. Thus he one while makes the *Settlement of Tythes* older than Popery, another while Popery older than the *Settlement of Tythes*. In like manner the other Priest in his *Right of Tythes*, pag. 102. says, *The Clergy of that Age were God's only publick Ministers.* And pag. 112. *The Donors intended Tythes to the right Ministers of God; and I make no doubt they were such to whom they gave them.* Again, pag. 178. *King Ethelwolf's Clergy agreed with the Protestant Church of England in more Points, than with the modern corrupt Church of Rome.* And yet the same Priest says, pag. 99. *The Benefit of this Donation of Tythes hath been enjoyed for Eight hundred Years by those to whom the Donation was made.* Now certain it is, that the Benefit of this Donation was enjoyed by the *Popish Clergy* all the time of Popery, till the very latter-end of *Hen. 8.* or the beginning of *Edw. 6.* and afterward again in *Queen Mary's* time; and if all this while Tythes were enjoyed by them to whom the Donation was made, then it must needs be made to a *popish Clergy*, or else there never was such a thing as a *popish Clergy* in *England*. Now though it be thus plainly proved from his own words, that *Tythes were given to a Popish Clergy*, yet so daringly confident is he, to say they

were God's only publick Ministers, and that he makes no doubt they were the right Ministers of God. Were they God's own publick Ministers? Were they the right Ministers of God who enjoyed the Benefit of this Donation of Tythes, all along from *Ethelwolf's* time to the Reformation? If so, then the *popish* Clergy all that while, even in the most *Idolatrous* times; yea, *Bonner, Gardner*, and their Associates, who drunk so deep of *Protestant* Blood, were in his account right Ministers of God. But if they who enjoyed the Benefit of this Donation of Tythes all along from *Ethelwolf's* time until the Reformation, were not the right Ministers of God, but a corrupt *popish* Clergy; then were not they (even by his own Argument) the right Ministers of God, but a corrupt *popish* Clergy to whom this Donation of Tythes was made; for he says expressly, the Benefit of it was enjoyed for Eight hundred Years by those to whom the Donation was made. This is unavoidable: and therefore his saying King *Ethelwolf's* Clergy agreed with the *Protestant* Church of *England* in more Points, than with the modern corrupt Church of *Rome*, may cast an imputation on him and his Brethren, but cannot clear *Ethelwolf's* Clergy from *Popery*.

But what he cannot prove, he is very forward to take for granted, and therefore says, pag. 178. ' Since the Donors gave them not to a *popish* Clergy, but to God and his true Ministers; our Kings and Parliaments, that took them away from the corrupt Clergy (who were fallen into *Popery*) and settled them on the true *Protestant Ministry*, did observe therein the Intention of the Donors, and did apply Tythes to the Right Use for which God intended them.

He talks idly. God never intended Tythes to any such use in the times of the Gospel; let him prove it if he can. And for observing the Intention of the Donors, it is manifest the Donors intended their Tythes to such a Clergy, as would SAY MASS for their Souls when they were DEAD. Is he one of them, or are his Brethren such, or was that one of the Points in which he brags King *Ethelwolf's* Clergy agreed more with the *Protestant* Church of *England*, than with the modern corrupt Church of *Rome*? However, by his own confession here, that Clergy from whom Tythes were taken, was corrupt and fall-

en into Popery. Seeing then Tythes were taken from the same Clergy to which they were given (for the benefit, he says, *was enjoyed eight hundred Years by those to whom the Donation was made*, pag. 99.) was not Ethelwolf's Clergy corrupt and fallen into Popery too?

Again, he says, pag. 178. *Since the first Donors did not settle them on the popish Clergy, and the present Laws have given them to the Protestant Clergy, I know not what Title the Popish Priests can justly have to them.*

Nor I neither; not that the first Donors did not settle them on them (as he begs) but because that Settlement was not just, and with what either Justice or Credit a Protestant Minister can thus creep in, and plead a Right to Tythes by a Donation Fraudulently obtained by a popish Clergy, I leave the Reader to judge.

To supply his defect of Argument, he betakes himself here again to his usual Course of Railing, and because he cannot fairly answer, he sets himself foully to bespatter me and the Quakers, pag. 179. calling us *the very Darlings of the great Agents for Rome*; saying, *we learn our Lesson from the Papists, and are doing their Work for them*, calling me a *Journeyman to the Popish Priests*, and much more of the same bran. All which favouring so strong of Ignorance and Envy, and being as far from Truth as from all manner of likelihood and probability, I will not give so much Countenance to his Charge as to think it worth an Answer.

And whereas he says, *Their Doctrine of Perfection, despising the Letter of Scripture, pleading for Ignorance, relying on the merit of following the Light within, &c. are Popery in disguise.*

I shall only tell him at this time, that his so saying is down-right Falshood, and open Slander without disguise; a further Account of which he may expect in Reply to his Brother's Vindication.

§. 9. He is offended at my saying, That if Tythes were a suitable Maintenance for a Protestant Ministry, yet the Clergy now do nothing for the People (nor indeed have any to do) which can deserve so great a Compensation. This was spoken upon occasion of the other Priest's Saying, *Friendly Conference*, pag. 86. 'Their only Work is to explain the written Word of God, and apply the same; and

yet a little after, pag. 92, 93. acknowledged, ' *that what-*
 ' *soever is necessary to Salvation, either to be believed*
 ' *or done, are in some place or other in holy Scripture*
 ' *fitted to the most vulgar Capacity and shallowest Under-*
 ' *standing, &c.* But this Priest not willing to take no-
 tice of this, which he knew would be an hard knot to
 untie, looks over it, as if he had not seen it, and says,
 pag. 180. ' Certainly we do as much for the People as
 ' ever was done by any Clergy in the World: We pray
 ' for them, preach to them, administer the Sacraments
 ' duly among them, we marry and bury, we visit the
 ' Sick, relieve the Poor, comfort the Sad, reprove Sin-
 ' ners, confute Hereticks, and shew the Folly of *El-*
 ' *wood, &c.*

If they perform the rest no better than this last, they
 little deserve the Wages they receive. But do they per-
 form these particular Services *for the Tythes* which they
 receive? If not, it is but a *false pretence* to urge these as
 the Works *for which Tythe is a Compensation.* Let us ex-
 amine the matter a little. They Administer, he says,
 the Sacraments; *but are they not paid for it besides?* Will
 they baptize the Child of him that pays Tythes without
 being *paid distinctly* for that? Do they not make their Pa-
 rishioners that pay Tythes, *pay them over and above* for
 giving them Bread and Wine, *though the Parishioners buy*
the Bread and Wine themselves, and pay for it besides *out*
of their own Purses? Will they marry a Man that pays
 Tythes, unless he gives them a *Sum of Money on purpose?*
 Or will they bury any of the most zealous Tythe-payers,
 and not be *paid distinctly* for it? What *meer deceit* is it
 then to name these things as Services, for which they de-
 serve Tythes, when, let their Tythes be never so great,
 they will not do any of all these without being *paid for it*
over and above. Then for the other Particulars named, as
Visiting the poor, &c. It is too notorious that many of them
 spend more time and Money in *Taverns and Ale-houses*
 than in visiting the Sick and relieving the Poor. Instead
 of comforting the Sad, they make many *sad* by their Ex-
 actions and Extortions upon the People, under the speci-
 ous Pretences and gilded Names of *Sacred Revenues* and
Rights of holy Church. If they reprove some Sinners by
 Words, they encourage more by Example; and what he
 calls

calls *Confuting of Heresies*, proves often times *Opposing of Truths*. Lastly, He says, *They shew the Folly of Ellwood, &c.* Indeed! Is this then one of the Works for which they receive Tythes? Is it the *general Service and universal Labour* of the Clergy? I confess I have heard they had *private Cabals*, and several *little Committees* about my Book (wherein he that gave the Occasion of writing it, received no Thanks for his Labour, and wisht he had never meddled) and that after many *Consultations and Debates* about it, they at length resolved to divide it into several parts, some being *appointed* to answer one part, and some another; which the Event doth somewhat confirm. But I never understood before that they had a *general Convocation* about it, and that it was undertaken as a *National Service*, for which all the Parish Priests in the Nation must have Tythes. But truly, had I thought there had been so many Heads engaged in the Work, I should have expected stronger Reasons, and more forcible Arguments than I find in the Replies. But we must take them as they are now.

He says, pag. 181. *They are always ready to perform any divine Office which their people need or require.*

He should have added [*for Money*] for notwithstanding their Tythes, those other Offices which he calls Divine, must be sure to be paid for distinct.

Here the other Priest puts in a word, *Vindicat.* pag. 314. where his Parishioner citing those words of mine, 'If Tythes were a suitable Maintenance, the Clergy now does nothing for the People, which can deserve so great a Compensation; he replies, *That is, if his Worship may be judge.*

Is not this a learned Answer, and a notable Demonstration that the Clergy doth something for the People, which deserves Tythes for a Compensation? The Reader perhaps may think this is not the Answer it self, but a Preparative only to an Answer; take therefore his following words, thus, *But what I wonder do the Impropropriators for the people, which deserves so great a Compensation?*

Truly nothing that I know of; nor do they pretend to do any thing: But what is that to the purpose? Doth that excuse the Priest? Or is this any Answer at all to my

Objection ? He adds, *Besides, it's all one to the people, whether they pay Tythes or no : As I shall shew you anon.*

This is his Answer to a syllable : In which, judge Reader whether there be any thing serious, any thing argumentative, any thing pertinent to the purpose ; and whether he hath not here evaded a serious Answer by a petty Cavil against the Impropropriators.

Again, The Parishioner urging that from his Saying, Our only Work is to explain the written Word of God, and to apply the same ; I concluded, that what they do for the People is not suitable to the Reward of Tythes ; the Priest replies, *Doth not this Quaker (think you) instruct the People very graciously, as if Tythes were of more real value to them, than the Word of God explained and applied ?*

That's not my Instruction, but his *Mis-construction* of my Words. I neither say nor intimate that Tythes are of more real value to the People than the Word of God explained and applied. But that Tythes are of more real value to the People than the *Priest's Labour*, in explaining that which he tells them himself, is *so plain already* that it needs no Explanation : which if it be not true, he was to blame to say it ; but if it be true, then have they no need of his help therein, and consequently pay him Tythes for nothing, or at least for that which doth not deserve so great a Compensation.

But he complains I have done him wrong, and says, ' I must not let the Abuse pass, which he hath put upon me in this Quotation. He so states my words, as his Reader must understand him, that I make explaining and applying the Word of God, the sole and the only Work of a Minister—— And a little after, — [only Work] related to the particular which I was there discoursing of, and not to the general Office of a Minister.

Neither did I so represent it : For I know there are several other things which they take into their Office ; but then they have *distinct Rates and Prices* set on them, and they are paid for them in Money over and above the Tythes.

But to return to the other Priest, the Author of the *Right of Tythes*.

§. 10. In his next Section he taxes me with many Mistakes in point of *Law*, wherein if I am defective it is no great wonder, having never been educated in that Study. He begins with a great deal of *Mirth* and *Joke*, according to the *levity* of his Mind, and by and by slips into his usual strain of *prophane Jeering* and *Flouting at Revelation*, and immediate Teaching, calling me an *Inspiration*, &c. All which I let pass as the froth of his Wit, in which no Argument lies. The first Mistake he charges me with is in saying, The Statute of 27th of *Hen. 8.* is the first Parliamentary Law for Payment of Tythes; whereas (says he, pag. 183.) *the very first Law in the Statute Book is a Grant for the Church's enjoying her Rights inviolable.*

I was not altogether so confident and positive as he reports me, but said, *This is the first Parliamentary Law that I find amongst our Statutes for the Payment of Tythes*; which words [that I find among our Statutes] he leaves out in reciting my words. Now if it had so happened that his *Sagacity* and industrious Diligence had chanced to have found out another Statute of *elder* date than I gave, yet methinks the *Modesty* and *Wariness* of my Expression, might have won upon him to have pardoned such an Omission, and thereby have obliged me to have done him the like Kindness another time. But since he stands so upon it, let us see what other Statute he has brought, and whether I am guilty indeed of a Mistake in this case or no. He says, *The very first Law in the Statute-Book is a Grant for the Church's enjoying her Rights inviolable.*

What then? Is there any mention of Tythes in that Grant? or was it a *Law made for the Payment of Tythes*? Not a tittle of Tythes is in it. How then was this a Parliamentary Law made for the payment of Tythes, when neither *Tythes* nor *Payment* are so much as mentioned in it? This was a Confirmation of Liberties to the Church, but not a Law made for the payment of Tythes; nor do I yet think the Priest will find (though he turn the Statute-Book over again) any Law made directly for the payment of Tythes, before that which I have quoted; which if he do not, instead of fastning a Mistake in this case upon me, he'll find a Charge of a worse nature return upon himself.

The next Mistake he charges me with is, that I say, ' This Statute of 27. *Hen. 8.* was made by a *popish* King and Parliament; Whereas (*says he*) that very Statute declares the King Supream Head of the Church of *England*, as *T. E.* may see if he reads it over: And how they can be *Papists* that have renounced the Pope's Authority, I cannot well understand, *says he, ibid.*

He needed not have taken the pains to inform me that *Hen. 8.* had assum'd the Supremacy before the making of that Statute, since I had advertis'd him of that in the same page out of which he pretends to pick these mistakes (pag. 333.) where I say, ' *Hen. 8.* being more *Papist* than *Protestant* (though he had transferr'd the Supremacy from the Pope to himself) and believing, as most of the other Doctrines of the Church of *Rome*, so that of Tythes being due to God and holy Church, in the twenty seventh Year of his Reign, made a Law for the payment of Tythes, &c. But that which he either cannot or will not understand is, *how they can be Papists that have renounced the Pope's Authority.*

Truly though he has not deserved much kindness of me, yet I will take a little pains to inform him how this may be; and in order thereunto I will begin with the definition of *Popery*, which his Brother gives in his *Conference*, pag. 149. *Popery is such Doctrines and superstitious Practices, which by the Corruption of time, have prevailed in the Church of Rome, contrary to the True, Antient, Catholick, and Apostolick Church.* As this is *Popery*, so he that holds, believes and uses such Doctrines and Practices is a *Papist*; but so did *Hen. 8.* after he had renounced the Pope's Authority, and assum'd the Supremacy to himself. And if *Herbert* (who writ his Life) may find Credit with the Priest, he will tell him, pag. 369. that though he separated from the Obedience of the *Roman Church*, yet not from the Religion thereof, some few Articles excepted: Of which more full Testimonies we may find in *Fox's Acts and Monuments*, and in *Speed's Chronicle*. The six Articles were enacted after the Pope's Authority was renounced, (and after this Law for the payment of Tythes was made also) which Articles were for the establishing of Doctrines grossly *popish*, viz. *Transubstantiation*, the half

Communion, the single Life of Priests, Vows of perpetual Chastity, private Masses, and auricular Confession, and stood in force all his time. And many suffered Martyrdom under him, after he had renounced the Pope's Supremacy, as Lambert, Barnes, Askew, and many others, who to be sure were no Renegadoes, but such as certainly sealed their Testimony with their Blood. Besides, he might have learnt from his Brother Priest, that Hen. 8. did establish the six bloody Articles, to shew himself as ill a Friend to Protestants as to Tythes, Vindication, pag. 305. which if he had considered, might perhaps have helped to open his Understanding a little in this dark and difficult Point. However, by that time he has read and weighed what has now been offered concerning it, I hope he may begin to understand how they could be Papists that had renounced the Pope's Authority; and then I expect he should withdraw his Action, and not charge me with a mistake, in saying the Statute of 27. Hen. 8. for the payment of Tythes, was made by a popish King and Parliament. But he says, I mistake a Statute made in 32. Hen. 8. c. 7. for a Statute made in 37. Hen. 8.

Who but would take this Man to have been Domitian's Schollar, he is so ready-handed at catching Flies? What a grand mistake was this to set 37. for 32! A mistake it was however. But common ingenuity would rather have imputed it to the Printer than the Author, especially considering how ill the Book is printed throughout. He knows well enough that till he had made a second Correction of Errors, his own Book was not free from such mistakes, if it be yet. And if I could have taken the same Course, he had not had this Straw to stumble at.

He adds, that *I bring in Protestant King Edw. 6. for a popish Confirmer of Tythes.*

He wrongs me in that. My words are these (pag. 334.) *In pursuance of these Laws of Hen. 8. his Son and Successor Edw. 6. made another, grounding it upon those which his Father had made before.* This is not calling Edw. 6. a popish Confirmer of Tythes.

§. 11. But he takes great pains to prove Tythes a Freehold, and spends several pages about it, using great earnestness therein, and calling me *Heretick* for but so much

as questioning it. I do not profess my self a *Lawyer*, and therefore will not take upon me to Answer all his Law-Quotations, lest I should need the same excuse that he at last is fain to make, pag. 188. [*Ne sutor ultra crepidam.*] But I observe, he says, pag. 185. that *In the very Statute of 32. Hen. 8. There is mention made of an Estate of Inheritance or Free-hold in Tythes.*

By this I perceive he confounds the Claims of Priest and Impropiator: For that Clause in the Statute hath plain Relation to the Impropiators, directing how and where *Lay-men* possessing Tythes, and being thereof disseized, may have their Remedy. The words of the Statute run thus, ‘ And be it further enacted, &c. that all ‘ Cases, where any Person or Persons, which now have, ‘ or which hereafter shall have any Estate of Inheritance, ‘ Free-hold, Term, Right, or Interest, of, in or to any ‘ Personage, Vicarage, Portion, Pension, Tythes, Oblations, or other Ecclesiastical or Spiritual Profit, which ‘ now be, or which hereafter shall be made Temporal, ‘ or admitted to be, abide and go to, or in Temporal ‘ Hands, and *Lay Uses* and Profits by the Law and Statutes of this Realm, shall hereafter fortune to be disseized, &c. It is plain, that by an *Estate of Inheritance* or *Free-hold*, the Statute here intends those Tythes that then were or after should come to be in the Possession of *Lay-men*, and appropriated to *Temporal* or *Lay Uses*; which implies it did not account Tythes an Estate of Inheritance or Free-hood to the Priests, for then this distinction had been needless. Besides, the Statute says, The Person or Persons so disseized, &c. their *Heirs*, *Wives*, &c. shall have remedy in the King’s Temporal Courts, &c. and, amongst other Writs by which they may proceed, directs Writs of *Dower*; All which have manifest Relation to the Impropiator’s Title, not to the Priest’s: For what Priest (as a Priest) can make his Wife a *Dower* of Tythes? Or what hath a Priest’s *Heir* or *Wife* to do with Tythes, when he is dead? But this Priest would gladly strengthen his Claim, by twisting in the Impropiator’s with it. Therefore he says, pag. 186. ‘ Those very Laws which made the Alienation, did not ‘ give the Laity any other Estate in Tythes, than such as ‘ the Clergy had before, and such as the rest of the Cler-

gy had then to the Tythes remaining in Ecclesiastical Hands.

This is disproved by an Instance which himself gives, pag. 185. which is of *a Writ of Dower of pradiat Tythes brought in the Countess of Oxford's Case*, 5. *Jacob*.

By which it appears that Tythes were settled in *Dower* upon that Countess (as he styles her) which they could not have been, if her Husband had not had *another* Estate in Tythes than such as the Clergy then had or now have. For no body, I suppose, imagines that the Clergy have such an Estate in Tythes as by vertue of which they can settle Tythes in *Dower* upon their *Wives*. He that will take the pains to consult that Statute (32. *Hen.* 8. 7.) will find that what it speaks of Estates of *Inheritance*, *Freehold*, &c. hath respect to *Lay-men*, not to the Clergy. For although, in the second and last Paragraphs, where it directs the Remedy for recovery of Tythes, in case of Substraction or Detention thereof, it expressly mentions Ecclesiastical as well as Lay Persons, restraining the Remedy for both to Ecclesiastical Courts and Laws; yet in the seventh Paragraph, where an Estate of *Inheritance* or *Freehold* in Tythes is spoken of, there is no mention made or notice taken of the Clergy, not a word of any Ecclesiastical Person, but those Terms [*Estate of Inheritance*, *Freehold*, &c.] are expressly there applied to *such Tythes*, &c. *as then were or should afterward be made temporal, or admitted to be, abide, and go to, or in temporal Hands and Lay Uses and Profits*, &c. And in case of disseizure of such Estate of *Inheritance*, *Freehold*, &c. the Remedy was not restrained to the Ecclesiastical Courts (as in the other case wherein Ecclesiastical Persons were concerned) but left to the King's *temporal* Courts. From all which I gather, that those words in the Statute [*Estate of Inheritance*, *Freehold*, &c.] have no relation at all to the Clergy, nor do any way concern Ecclesiastical Persons, but were inserted purposely for the sakes of those *Lay persons*, into whose Hands such Estates were then already come, or likely to come: And that the Law-makers then did understand the *Lairy* to have *another* Estate in Tythes than the Clergy had.

The Author of the *Conference*, in his Vindication, pag. 316. hath another trick to prove Tythes a Free-hold, and that is this; He asks his Parishioner, *Who Elect the Parliament Men that serve for the County?* The Parishioner answers, *The Free-holders.* And did you never (says he) see *Clergy Men's Votes entred at one of those Elections?* Yes many a time, quoth the Parishioner. *That very thing* (replies he) *proves them Free-holders.*

But, by his leave, the proving some Priest's Free-holders doth not prove Tythes a Free-hold. Many of the Priests have *temporal* Estates, Lands of Inheritance or Purchase, which gives them a Right of Suffrage in such Elections. But then it must be considered, that in such cases, though they are Clergy-Men, they do not Vote as Clergy-Men, but as Men possess'd of such *temporal* Estates or Free-holds. Besides, most of the Priests have Glebe-Lands, which may with less repugnancy to reason be called a Free-hold, than Tythes. And this Priest hath not expressed upon which of these Considerations it is that his Clergy-Men's Votes are entred. Now if he intended to have proved, by this Medium, that Tythes are a Free-hold to the Clergy, he should have demonstrated, that every Priest that takes Tythes is thereby inabled to give a Voice in the Election of Parliament Men: Which if they are not, it is rather an Argument against him then for him, and shews that Tythes are not a Free-hold to the Clergy. But of that, let Lawyers judge: I only add, That as the Priests are unlike the Ministers of the Gospel in taking Tythes at all, so they are much more unlike them in claiming a legal Property and Free hold therein: And if Tythes may in any Notion or Law be called a Free-hold, they are (as I said in my former Book, pag. 331.) such a Free-hold, as holds the greatest part of the Nation in Bondage.

But he is angry that I say, These Statutes for Tythes were grounded on a false Supposition, That Tythes were due do God and Holy Church. This he calls a *repeating of old baffled Falshoods*; pag. 188. and says, 'He has proved this was a true Supposition, and maintained by the 'Primitive Orthodox Fathers; *adding that* nothing is 'more false than my Saying, This was a Doctrine purely *popish*, and hatch'd at Rome, (he leaves out [and here 'preach'd

‘ preach’d up with thundring Excommunications by the ‘ Pope’s Emmiffaries and Agents] which he knew could not be denied, and would help to discover where the Doctrines were hatch’d.) However, he makes the validity and force of the Statutes to depend on the Truth of this Supposition, That Tythes are due to God and Holy Church: For he says, *Since these Statutes were grounded on a Primitive and Protestant Doctrine, the Statutes are therefore good*, pag. 189. But by the rule of contraries, If these Statutes were *not* grounded on a Primitive and Protestant Doctrine, the Statutes are *not* therefore good. Now that this Doctrine of Tythes being due to God and Holy Church, was *not* a Primitive Doctrine appears, in that there is *no mention* of this Doctrine in any of the Writings of the *New-Testament*, wherein the Primitive Doctrines of *Christianity* are delivered. This Doctrine is nowhere *there* to be found. Nor in the more *simple*, and less corrupted Ages of the Church, and nearest to the Apostles times, was this Doctrine received. But in the more distant Ages from the Apostles, when the Church became *greatly corrupted* both in Doctrine and Practice, sprung up this Doctrine of Tythes being due to God and Holy Church, and may truly be reckoned amongst those Doctrines and superstitious Practices, which by the corruption of time, have prevailed in the Church of *Rome*, contrary to the True, Antient, Catholick and Apostolick Church; *which the Priest calls Popery, Consequence*, pag. 149. And as this Doctrine sprang up in *corrupt* times, so it grew up together with the *Corruptions* of those times; and the *more corrupt* the Church grew, and *farthest off* from the Purity and Truth of the Gospel, the *more* Credit and Belief this Doctrine obtained, and was the *more generally* received. And when, through the *prevalency* of *Popery*, the Church was *most of all* defiled and polluted with Idolatry and Superstition, and in its *worst* Estate, then was this Doctrine in *greatest* repute, and in *fullest* force and strength. By all which, let the Reader judge whether this was a *primitive* Doctrine. And as this was not a *primitive* Doctrine, so neither was it a *Protestant* Doctrine: For the *Bohemians* (whom *Fox* calls *Protestants*) when they renounced the Pope’s Yoke, *took away Tythes from the Clergy*, and reduced them to certain

Stipends,

Stipends, as *Selden* out of *Jo. Major* Notes, *Hist. Tythes*, pag. 167. which they would not have done, if they had believed that Tythes were due to God and Holy Church. Thus it appears, that this Doctrine of Tythes being due to God and Holy Church, is *neither* a *Primitive* nor *Protestant* Doctrine; and that the Statutes grounded thereon, are built upon a *false* Supposition.

He excepts against my Saying, For a Man to claim that by a temporal Right, from a temporal Law, which the Law he claims by Commands to be paid as due by a divine Right, is meer juggling. To which he replies, pag. 189. *All the World knows, two Titles to the same thing, being subordinate to one another, do strengthen each other.*

This is a *meer shift*: For it is evident, those Statutes do not intend to *make* the Priests *another* Title then what they claimed by before, but only to appoint the Payment of Tythes upon the *old* Title of being due to God. So that these Statutes do not make the Priests a *temporal* Right, nor was it the design of them so to do, for the Statute of 32. *Hen. 8. 7.* speaking of Tythes *impropriated*, says, *Which now be, or which hereafter shall be made temporal*; which implies plainly, They understood *all* Tythes; before such Impropriations, in no other Notion than *Ecclesiastical* or *Spiritual*: And that they accounted *all other* Tythes, which were not so impropriated, but remained *in the Hands of the Clergy*, Ecclesiastical or *Spiritual* Profits still, *not temporal*. Now for the Priests to claim a *temporal* Right to Tythes by those Laws which declare the Right they have to be *Spiritual*; this is the Juggle. If they will claim Tythes by these Statutes, they should claim them in that Notion wherein the Statutes suppose them due, which is as a *Spiritual* Right, not as a *Temporal*. The Priest says, 'A Father (having a Maintenance reserved out of his Son's Estate, mentioned in those Deeds which settle the said Estate on the Son) though he had a Right to be maintained by his Son, *jure divino*, may claim a Maintenance by Vertue of these Deeds, *jure humano*; and the second Title strengthens, but doth not destroy the first.

This is quite *beside the Case*: For (besides that the comparison will not hold between a Father and a Priest, unless any in the darkness of their Ignorance should so far mistake

mistake as to own the Priests for their Spiritual Father: Nor in that case neither with respect to Tythes, but to a Maintenance only) here are (in the case of a Father) two *distinct* Titles, *independent* one of the other; and the Deed of Settlement, in which such Maintenance is reserved, doth not express the reserved Maintenance to be due, *jure divino*, but declares it to be a *temporal* Right settled upon civil and temporal Considerations. But how remote is this from the Priest's case! The Statutes mention *no temporal* Right of Tythes to the Priests, but *suppose* a *divine* Right, and upon that *Supposition* command the Payment of them, as *so* due: This Deed of Settlement mentions *nothing* of a *divine* Right, but acknowledges a *civil* and *temporal* Right to the Maintenance therein reserved. As well then may the Father claim a *divine* Right to this Maintenance by vertue of *this Deed*; as the Priest claim a *temporal* Right to Tythes by vertue of *these Statutes*; and both *alike unreasonable*.

§. 12. In my former Book, I inquired two things, pag. 335, 336. first, What it is the Priest claims a Property in? Secondly, Where this Property is vested, in the Person of the Priest, or in the Office? To the first, the Priest gives no Answer here, only in another place, pag. 196. he says, *We grant Tythes are due out of the profits only* and with this answer he *contents himself*, over-looking the Arguments I offered in pag. 335, 336, 338, 339. to prove the unreasonableness of such a Claim; particularly, That *if Tythes be the tenth of the profit, or increase of the Land, and they that settled Tythes* (as he saith) *were actually seized of them in Law, then surely they could settle no more than they were so seized of; and they could be actually seized of no other Profits, or Increase, than what did grow, increase, or renew upon the Land, while they were actually seized of it. So that such Settlement, how valid soever, while they lived, must needs expire with them.* This and much more such plain and serious Argumentation, tending to prove the emptiness and unreasonableness of their Plea to Tythes from the Donation of *Ethelwolf* and others, the Priests, both one and t'other, pass by unanswered. The Reader may guess why.

The second thing inquired was, *Where this Property is vested, in the Person of the Priest, or in the Office?* This I perceive they are wonderful wary how they answer. One Priest says, *An Office is capable of being vested in a Property; and the present Person who sustains that Office, hath this Property vested in him during his Life, with remainder to his Successors for ever,* Right of Tythes, pag. 190.

This, as doubtfully and darkly delivered as might be, seems in the first part, to *affix the Property to the Office*; but in the latter part, to the *Person* that sustains the Office: For he says, *The present Person who sustains that Office, hath this Property vested in him* (not during his Office only, but) *during his Life*, which may extend far beyond his Office. For if the present Person who sustains the Office, be an *ignorant, vicious, debauched, scandalous Priest* (as, alas! too many of them are) if he be one of them, who the Author of the *Conference* says, pag. 11. *will for a corrupt Interest intrude themselves into these sacred Offices*, he not only may, but ought to be ejected. They that for corrupt Interest thrust themselves in, should for their Corruption be thrust out again. But what mean while becomes of the *Property*? If (as this Priest says) the present *Person* who sustains the Office hath this *Property* vested in him *during his Life*, the divesting him of the Office doth not divest him of the *Property*, because (according to this Priest) the *Property* depends not on the Office, but on the *Person's Life* that bears the Office. And the *Remainder* of this *Property*, which the Priest says, is *to his Successors for ever*, can take no place till the Death of the present *Person* who sustains the Office. So that when he who sustains the Office comes to be turned out of his Office, his Successor in the Office can have *no Property at all*, until he that is so turned out be dead, because he hath the *Property* vested in him *during his Life*. Thus stands the case according to this Priest, wherein how consistent he is to himself, the Reader may observe. Now let us hear what the other Priest says to this matter, in his *Vindication of the Conference*, pag. 317. *This Property* (says he) *doth not belong to either of them apart, but the Property belongs to the Person, as qualified by holy Orders, and put into actual Possession by Institution and Induction.* This quite contradicts the other Priest: For if the *Property* doth

doth not belong to either of them *apart*, then the present Person who sustains the Office cannot have the Property vested in him *during his Life*, but during his Office *only*. For if he might have it *during his Life*, he might then have it *apart from his Office*; which this Priest denies, in saying, *This Property doth not belong to either of them apart*. But if the Property doth not belong to either of them *apart*, what becomes of the Property when *they are parted*? The Priest, it seems, (according to this Priest) has *no Property* any longer than he is in Office (though, according to the other Priest, he hath it vested in him during his Life) turn him out of Office, and his Property is gone, because this Property doth not belong to either the Person or Office *apart*. On the other hand, The Office has *no Property* any longer than it hath a Priest in it, because the Property doth not belong to either of them *apart*. Where then resteth the Property when the Office is *void*? Doth the Property *cease*? They had best have a care of that, for that will shrewdly endanger the Title. Thus, Reader, thou seest, after all their blustering big words for a *Property* in Tythes, they cannot agree where to fix it. A *Property* they would fain have (and *nothing less*, says one of the Priests, *will serve my turn*, Vindication, pag. 317.) but where to place it they do not know. To leave it in the *Office* they know is dangerous, because the Office was *notoriously popish*, when Tythes were first settled on it. To fix it to the *Persons* sustaining the Office is no less hazardous, because *some*, at least, of those *Persons* are acknowledged by the Priest to be *Intruders for a corrupt Interest*. But leaving the Priests to consult anew about the Settlement of their conceited Property, since Tythes have so great a dependance on the Office, let us again consider the nature of that Office when Tythes were settled on it. The Priest says, *Right of Tythes*, pag. 190. *I make my self sure of that, which none but a wild Quaker would ever so much as once suppose*; viz. *To be sure the Office of the Priest-hood was Popish; and the Office it self being now laid aside, the property vested in it must be gone along with it*. Thus he quotes my words; but, as his usual manner is, very defectively, that he may thereby find means either to abuse me, or avoid an Answer. My words are these, pag. 336. *It was to be sure a Popish*

Office when Tythes were first paid to it in this Nation, an Office set up by the Pope, and that not as a secular Prince, but as a Pope (as a spiritual Father: For such he pretends to be) but if there had been a property in the Office, yet seeing the Office it self is laid aside, and the Pope, who was the Author of it, cast off, surely whatever property was in the Office, must needs be gone along with it. This has, it seems, put him so out of patience, that he returns this Answer, *He must be under some degree of frensie, who can perswade himself, that there are no Priests now, or that the Reformation laid the Office aside. That had been a Reformation as wild as a Quaker could project. Doth he think that any body will grant these doting Fals-hoods? No Protestants (that ever I knew) held the Office of Priesthood to be Popish. And truly, T. E. thy Suppositions will not be granted by any, but those who are as senseless as thy self,* pag. 191.

This is his full Answer; in which, I think, no sensible Man can find any thing *Argumentative, Reasonable, or Civil*. Wherefore waving this, I will first inquire somewhat more particularly into that Office on which it is pretended Tythes were settled, and then take notice of his Answer.

First then for the Office. *It was (I said) to be sure a popish Office, when Tythes were first paid to it in this Nation, an Office set up by the Pope, &c. Austin the Monk coming over hither from Rome, by Authority which he received from Pope Gregory ordained Bishops and Priests here. And this was long before Tythes were paid in England. After Austin's Death, his Successors were consecrated Arch-Bishops of Canterbury by the succeeding Popes, or by their Authortity, by vertue of which popish Consecration received themselves, they took upon them to ordain new Priests as occasion seemed to them to require. Thus was that Priesthood in its Ordination entirely popish: A priestly Office set up and held up by the Power and Authority of the Popes of Rome. And as its Institution, so its Work and Service, the End and Intention of it was popish: and so much worse was it in its progress, than in its Institution, as the latter times were worse than the former; and as the Church of Rome grew daily more depraved and corrupt, out of which it sprang, by which it was nursed up, and to which it was subservient. And at the time when Tythes*
were

were settled on this Office (and before) the Work and Service of it was *to say Masses for the Souls of the Dead* (thus did the Clergy engage to do, even in that very Charter of *Ethelwolf*) *to pray for the Dead*, that their Souls might be delivered out of *Purgatory*, *to receive Auricular Confession*, *to absolve the people from their Sins*, &c. These things are too certain and known to be doubted, much less denied, and too plain and evident to leave any Question, whether this Office was at that time *popish* or no. Now though this Office continued long, yet at length it came to an *end* in this Nation. The *Pope*, who set this Office up, *was cast off*; the Service of this Office (*viz.* the Masses and *popish* Prayers) *ceased*; the Opinions of *Purgatory*, *Auricular Confession*, &c. were *disowned*, and the Office it self was *laid aside*.

Now let us take notice of the Priest's Answer, *He must be* (says he) *under some degree of Frensie, who can perswade himself, that there are no Priests now, or that the Reformation laid the Office aside.*

If the Reformation did not lay the Office aside, the Reformation was therein *too short*; for the Office was undoubtedly *evil*, and did *deserve* to be laid aside. But the laying of that Office aside, doth not infer that there are no Priests now: Unless he thinks that all Priests are of *one and the same* Office, and so puts no difference betwixt Light and Darkness, Good and Evil. If he think so, I must then ask him whether *he* exercises the *same* Office that the *popish* Priests *now* do at *Rome* and elsewhere. What theirs is, is pretty well known, and *if his be the very same with theirs*, it will not be hard to guess what *his* is. But if he will reckon his not the same with theirs, but another and better Office, he may thereby see that there may be Priests now, although that Office which was once exercised here, and is still in divers *popish* Countries, be laid aside. Doth the erecting of a *false* Office make void the *true*? Or cannot the *right* Office of Priests remain, if the *wrong* be taken away? Or will he say that was a *right* and *true* Office which was exercised here by the *popish* Priests, till the time of the Reformation? Then he justifies the same Office still, which is yet exercised by the *popish* Priests in *Italy*, *Spain*, and other Countries. Certain it is that *no such Office* was ever appointed by

Christ, or known among the Apostles. They had no Office for *saying of Masses*, for *praying for the Dead*, that their Souls might be delivered out of *Purgatory*, for *receiving Auricular Confession*, and for many other things which were the *peculiar Services* of this Office. These things were not known amongst them, but sprang up after the Apostolical times, in the Apostacy, and continued till the Reformation. But if, as he says, the Reformation did not lay the Office aside, what is become of it? *By whom* is it executed? Do the *Priests* who receive Tythes now in *England* perform the same Office that those *popish* Priests did then? Do these say *Masses*, and pray for the *Dead*? Do these receive *Auricular Confession*, and take upon them to *absolve the people from their Sins*? This was the Office of those Priests; but none, I hope, of these Priests will acknowledge *this* to be *their* Office: How then are the Offices the same? But that that Office of Priesthood to which Tythes were given, and by vertue of which Tythes were so long held and enjoyed in *England* before the Reformation, was a *popish* Office, and as such laid aside by the Reformation, no Man, I think, that understands those times, and has not an *Interest to serve*, can doubt. And if the Office was laid aside in which the pretended Property was vested, how should the Property remain, and not be laid aside together with the Office? But *what Shifts will not Priests make for their Profit's sake!*

§. 13. His next Cavil is at my saying, *The Priest's Title lies in the Gift of the Owner*, which I shewed by this, ' That the Priest hath no power to take one Sheaf or Ear of the Husband-man's Corn from off his Ground, until the Owner hath severed it as Tythe from the remainder, and thereby first disseized himself of that part, and by his own Act given the Priest a Title thereunto. And although the Law, supposing Tythe due to God and Holy Church, enjoyns the Owner to set it out, yet if he refuse, he incurs the Penalty of that Law for his refusal, but the Property of the Tythe remains intire in himself, ' To this the Priest says, pag. 191. *It is an odd kind of Property which we have to a thing, that we may not keep in our Possession; and a strange Gift, which we*

we must give whether we will or no, and be punished if we do not give it.

He might better say, It is an odd kind of Property the Priest claims to a thing *he never had in possession*, nor they from whom he claims it; and which there is *no certainty in*, nor knows he whether it be *much or little*. As for the Owner, *he may keep in his possession the thing in which he hath a Propriety, viz. Tythes, and the Priest cannot dispossess him thereof*, although by Laws grounded on a *Religious Mistake* he may cause him otherwise to suffer for *not dispossessing himself*.

But he says, pag. 192. He will give a parallel Case, *There are (says he) many free Rents and Customary Payments, which the Person charged with them must bring to such an House, in such a Town, at such a day, and then and there dis-seize himself of the said Money, by a Tender thereof to the Lord or his Assigns; which Lord need never demand this Money, and yet may take the Forfeiture, if it be not brought to him, and tendered.*

This is not a parallel Case to Tythes: For in this Case of *Rents and Customary Payments*, the Lord or other Person claiming them, may for default of Payment either *enter upon the Lands* out of which such *Rents and Payments* issue, or bring his *Action of Debt* against the Person charged therewith; which argues he has a Property in the thing he claims. But it is not so in the Case of Tythes. If the Owner refuse to set them out, the Priest cannot *enter upon the Land*, nor regularly bring an *Action of Debt* against the Owner; but can only recover the Penalty of the Statute for his *not making him a Property* by setting them out. Which plainly shews, *the Priest hath not any Property in Tythes*, nor is by the Statutes themselves understood to have any *civil or temporal Right* thereto; but is only supposed to have a *divine Right*, and upon that *mis-supposition* the Statutes injoin the Owners to make the Priest a temporal Right by setting out of Tythes. Besides, *Free Rents and Customary Payments* are *certain*, and not in the power of the *Occupant* to *extinguish or alter*. But it is far otherwise in the Case of Tythes. It is in the power of the *Occupant* to make the Tythes *much, little, or nothing* (and that *without any Fraud* to his Ancestors) for if a Man stock his Land with Horses, he is liable to very

little Tythes, if any (and I think not to any, unless it be by particular Custom of the place.) But if he plant *Woods*, and let them stand for *Timber*, no Tythe at all can be demanded; and *what then becomes of the Priest's Property*? Has not he a fine *Property* the mean while, which *another* Man, without any Fraud or indirect Dealing, may *extinguish* when he pleases? Is it not plain by this, that *the Priest's Title lies in the Gift of the present Owner*, who may chuse whether the Priest shall have *any thing* or *nothing*? And is the Case of Free-Rents and Customary Payments a *parallel* to this? Can he who stands charged with those Payments *extinguish* or *alter* them at his pleasure? Can he make them more or less as he sees good? If not, how then is that a parallel Case to this of Tythes?

‘*The Parson* (says *Shepherd* in his *Grand Abridgement*, Tit. Tythes, pag. 101.) ‘*hath a good Property in the Tythes where they are set out by the Owner, not where they are set out by a Stranger*. Doth not this prove that the Parson's Title lies in the Gift of the Owner? If the Owner sets out the Tythes, he thereby disseizes himself thereof, and gives the Parson a Property in the Tythes so by him set out: But if the Tythes are not set out, the Parson hath no Property therein; nay, if they be set out, and not by the Owner, but by a Stranger, the Parson will be to seek of a Property, notwithstanding such setting out. By all which it appears, That the Parson has no Property in the tenth part of another's Crop, until the Owner sets out that tenth part, and thereby gives the Parson a Property in it. Nay further, says *Shepherd*, *ibid*. ‘*Tythes are not due, nor is it Tythe within the Statute of 2. Edw. 6. until severance be made of the nine parts from the tenth part*. So that to make it Tythe within the Statute, it must be severed: And to make the Priest a Property in it, it must be set out as Tythe by the Owner. Judge now Reader, whether the Priest hath any other Property in Tythes than what the present Owner gives him.

§. 14. Here again, pag. 193. the Priest is gruelled with an Argument, which he knows not how to answer, and therefore having first stuck an *ugly Epithete* or two upon it, to *scare* common Readers from observing it, he makes

makes a shew as if he would repeat it, and sets down something that looks a little like it, and then without more ado cries, *I have sufficiently baffled it before*, §. 30. and so takes his leave of it. He sets it down thus, *That it is ridiculous and unreasonable for any to pretend a Power to dispose of those Profits, or any part of them, which arise from the Labour, Stock and Care of another, especially after their own decease*; for which he quotes pag. 338. of my Book.

This he calls an *old, silly and blasphemous Argument*, and so lets it fall. But questionless the Man being *conscious* to himself, that *his Claim* to Tythes is *ridiculous and unreasonable*, these two words did so run in his mind, that he fancied he read them in that place of my Book out of which he pretends to take this Quotation: Whereas indeed neither of those words is to be found in all that page, nor any Argument in those terms wherein he gives this. But that the Reader may see there was in that page such matter as might justly *deserve*, as well as *require* an *Answer* (and which he in his 30th Section, to which he refer, did not reply unto) I will repeat an Argument out of that page, with the occasion of it, which was this. The Author of the *Conference* had said, pag. 154. *That Tythes were settled by those that were actually seized of them in Law*. Whereupon I thus argued, ‘ If Tythes be the
‘ tenth of the Profit, or Increase of the Land, and they
‘ that settled Tythes (as he saith) were actually seized
‘ of them in Law, then surely they could settle no more
‘ than they were actually seized of, and they could be
‘ actually seized of no other Profits, or Increase, than
‘ what did grow, increase, or renew upon the Land,
‘ while they were actually seized of it. So that such Settlement, how valid soever, while they lived, must needs
‘ expire with them. Hence I further reasoned thus, ‘ Is
‘ any one so void of Reason, as to imagine, that they,
‘ who were possessors of Land a Hundred Years ago, could
‘ then settle and dispose of the Profits and Increase that
‘ shall grow and arise upon the Land a Hundred Years
‘ hence; which Profit cannot arise barely from the Land,
‘ but from the Labour, Industry and Stock of the Occupier. Were ever any actually seized of the Labour of
‘ the Husband-man’s Hands, of the Sweat of his Brows,
‘ of the Judgment, Understanding and Skill that God
‘ hath

‘ hath given him, of the Stock he imployes, the Cost he
 ‘ bestows, the Care, Pains, Industry and Diligence he
 ‘ exercises for the obtaining of a Crop? &c. This *so-*
lid Argument and sober reasoning he calls an *old, silly,*
and blasphemous Argument. But whether it be either *silly,*
or blasphemous, I willingly submit to the impartial Rea-
 der’s Judgment. And whereas he pretends he has suf-
 ficiently baffled it before in Section 30. I desire the Rea-
 der to compare that Section with my Reply to it, Chap.
 5. Sect. 5, 6. and judge as he finds cause.

But though the Priest was not willing to handle this
 Argument, yet he gladly catches an occasion from hence
 to complain again of me to the *Impropiators*; and he
 takes a great deal of needless pains to inform them, of
 what their own experience hath long since taught them,
viz. that the Quakers deny their Right to Tythes. The *Qua-*
kers do indeed deny *Tythes* to be due to any one under the *Go-*
spel-state; And for that cause have suffered and do, by
Impropiators as well as by *Priests.* Nor is there any thing
 in my Book, relating to the *Impropiators*, which may any
 whit excuse, much less justify, his slanderous Reflections
 on me. Well may I *pitty* them, but never shall I *flatter,*
 much less *claw* them, at least in that sense wherein they
 are sure enough to be *clawed*, if ever they come under
 the Priest’s *Claws*, or fall within their *Clutches.* His *scur-*
rileous Language, and *foul* Epithets of *double-tongued* and
false-hearted, with his *slye* Insinuations of my *flattering* and
clawing the *Impropiators*, argue nothing else to me, but
 that he wanted other Arguments to fill up this Section, and
 thought it best to make a noise, that vulgar Readers might
 think he had said something. But for all his *Clamour,*
 many of the *Impropiators* I doubt not discern, both that
 it is *Conscience* makes the Quaker refuse to pay *Tythes*, and
Covetousness makes the Priest so greedy to get *Tythes*, not on-
 ly from the *Quaker* but *Impropiator* also.

§. 15. He says, pag. 195. *As for Artificers paying Tythes*
of their Gains, it is no more than what they are obliged to by
St. Paul’s Rule, Gal. 6. 6. to give their Pastor a share of all
good things.

This is *not true*. That Rule of St. Paul doth not determine the proportion, but leaves *Artificers* and all others to their *Christian liberty* in point of quantity. Therefore to oblige *Artificers* to pay the *Tythes* of their Gains, is more than St. Paul's Rule obliges them to; Finally, says the Priest at the close of this Section, pag. 196. *We grant to T. E. Tythes are due out of the Profits only; and therefore if God give no Increase, or the Husband-man have nothing grow, we expect no Tythes at all.*

Where's his *Free-hold* then! But if *Tythes* are due out of the *profits only*, why are you Priests so unreasonable to require *Tythes* where there is *no profit*? Yea, where instead of *profit*, there is *apparent Loss*, as it is certain you frequently do. The Priest here says, *If God give no Increase, they expect no Tythe at all*; but it is ealie to perceive what he means by *Increase*, by his adding [*or the Husband-man have nothing grow*] There is some difference fure between *Increase*, and having *something grow*. He that sows *ten Bushels* of Seed in a Field, and receives but *eight* again (which that it often proves so many Men to their loss know to be true) is far enough from having *Increase*, when he *decreases* two in ten. Yet such is the *Conscience* of these Priests, that they will have the *Tythes* of that Crop, though they see apparently there is not only *no Profit or Increase*, but a *certain Loss* and *Decrease* even of the Seed, besides all the Husband-man's *other Charge* and *Pains*. So that it is not as the Priest says, *If God gives no Increase, that they expect no Tythes at all*; but if there be *an utter and total Decrease*, if the Husband-man have *nothing grow*, i. e. if there be *nothing at all* for them to have, then they expect *nothing*, but if there be *any thing at all*, if the Husband-man have *any thing grow*, tho' never so little, if his *Loss* be never so great, and he reap not again the *one half* of what he sowed, and clearly lose the *other half* with all his *Charge* and *Labour*, yet will the Priest make his *Loss* so much the greater, by taking from him the *tenth* part of that *little Crop* he has, and have the Face when he has done to look the poor Man in the Face, and tell him this is according to St. Paul's Rule. But long enough may the Priest say so before any wise Man will believe him.

§. 16. In his next Section, pag. 196. he alledges that *my Arguments for taking away Tythes, tend to destroy Hospitals and Donations to the Poor*; which Supposition in my former Book I had denied, and disproved by several Reasons, one whereof he, after his imperfect manner of quoting, thus sets down, *Because in that of the poor there is a Settlement of certain Lands, in which the Donor had a legal Property at the time of the Gift; but in the Increase of the Occupiers Stock, he that gave Tythes neither had, nor never could have a Property, and therefore no power to give.* This is the Reason, as he has maimed it, but in my Book it stands thus; ‘ In that of the Poor, there is a certain Settlement of Lands and Tenements, in which it is to be ‘ supposed, the Donor had a legal Property, or of which ‘ he was actually seized at the time of the Gift. But in ‘ the case of Tythes, here is no Gift of Lands and Tenements, but of the Increase growing and arising through, ‘ and by reason of the Labour, Care, Industry and Stock ‘ of the Occupier, which he that gave the Tythes, neither had, nor could have any Property in, nor was, or ‘ could be actually seized of, and therefore had no power to give. This Reason is *firm and solid*, and will endure a *Shock*; And I observe, that though he had *peel’d* it as much as he could, and brought it in too, with a *scornful* [*forsooth*] yet he was quickly contented to leave it, and take up one of his *old Notes*; for he immediately says, pag. 197. *We have noted before, That by his Rules framed against Tythes, all Donations made by Papists, on consideration of meriting, and expiating their Sins thereby, are void: And this will destroy a great many of these Hospitals, and Gifts to the Poor.*

That is not the consequent of my Arguments against Tythes, but an inference of his own making to shelter Tythes under. All Donations made by Papists are not void, because some are. The Donations of Tythes were designed to uphold and maintain a *Worship and Ministry* that were false and *Antichristian*: But Donations to Hospitals for the *Sustenance* of the Poor, had no such intendment. The Papists (as I observed before, Chap. 4. Sect. 12.) in their *civil and politick* Capacity, did many things well and

commendably, but what they did in their religious Capacity was stark naught.]

But he says, *ibid.* By my own confession, all Hospitals endowed out of Tythes, and all Gifts to the Poor granted out of Tythes for perpetuity, are void.

What then? If Men will give that which belongs not to them, the fault is in themselves. Though Charity be an excellent Vertue, yet it may not patronize Injustice: Nor indeed is that to be accounted Charity which is repugnant to Justice. Now if the Donors of Tythes had no Power nor Right to make such perpetual Donations of Tythes as are now claimed, but that such Donations do violate the Rights of others, (as in my former Book, I have argued at large, pag. 323, 324, 325, 338, 339, 341. and also in this, Chap. 5. Sect. 5. then may not any pretence of Charity be urged to justify such Violation.

A third sort, he says, *ibid.* of these charitable Donations, consist of perpetual Rent-charges, and certain Sums of Money to be paid yearly for ever, out of the Profits of some certain Estate. Now, he says, the Occupiers of the Lands thus charged, must sell such part of the Profits produced by their Labour, Sweat, Stock, Skill and Industry, and when it is turned into Money, must pay it intirely to the Poor, &c. pag. 198.

This he would make a parallel Case to Tythes; but it is not, as I have already shewed, Chap. 5. Sect. 5. For this Rent-charge doth not lie upon the Stock, nor upon the Occupier, unless he be Proprietor of the Lands, or by particular Contract with the Proprietor hath taken it upon himself. But it lies upon the Land, being charged thereon by him that was then actually seized of the Land, or had at that time a legal Property therein, and the burden descending with the Inheritance, the Heir is fain to undertake the burden, because he cannot else enjoy the Land. But the Tenant who occupies this Land and imployes his Stock upon it, is no way at all concerned in this Payment, because it goes out of the Rent, unless it be otherwise provided by private Agreement between the Landlord and him. But there is no Proportion between Tythes and this, for Tythes is a burden lies upon the Stock, (which the Donors of Tythes were not actually seized of, nor had a legal Property in) and goes not out of the Rent, but out of the Stock, and the Landlord is not concerned in it, but the Tenant.

Tenant. And if the Proprietor occupy the Land himself, it is by reason of the *Stock* he uses upon the Land that he pays Tythes, not by reason of the Land; for if he hath the Land in his Hands, and hath *no Stock* upon it, but lets it lie and makes *no Profit* of it, he has *no Tythe* to pay for the Land; though if at the same time he employ his *Stock* any other way, he is liable to pay Tythe of the Profit of his *Stock*. But though he make *no Profit* of his Land at all, yet the *Rent-charge* he must pay.

The Priest says, *He knows an Estate of forty Pounds per annum, charged with the Payment of ten Pounds per annum for ever, to the Poor.*

Suppose the utmost Profits of that Estate should some Years (through ill Seasons, Blastings, or other accidents) fall under ten Pounds, shall the Owner be excused from paying ten Pounds? If not, he may see thereby that the Charge lies upon the *Lands*, not upon the *profits*: For what if the Owner make *no Profits at all*, that will not destroy the *Rent-charge*. If he can improve his forty Pounds a Year to an *hundred*, he shall pay but *ten Pounds* out: And if he should make *less than ten Pounds* of it, yet *ten Pounds* he must pay. This shews it to be of a quite different Nature from Tythes, and therefore not (as the Priest suggests) in any danger of being destroyed by the downfall of Tythes.

Having now removed the Priest's Objections, and clear'd my Argument against Tythes from being destructive of Rent-charges, and other Sums of Money given to relieve the Poor, I cannot but take notice of the *seeming* Compassion the Priest shews of the Poor, and the Care he pretends to have of their Rights: And considering withal, how great a *self-interest* lies at the bottom, it brings to my remembrance the Story of Judas, Joh. 12. 3, 4, 5. and the account the holy Pen-man gives of him, ver. 6. viz. *This he said, Not that he cared for the Poor, but because* — &c.

§. 17. The next thing the Priest quarrels with, is a *Position* (he says of mine) *That Tythes are a greater Burden than Rents.*

This he pretends to take out of pag. 343. of my Book, in which there is no such. Possibly he might deduce it from

from my Arguments in that place: but then he should have so represented it, and not have called it *my Position*. The truth is, the Position is in it self so true (saving that it seems to make Rents a Burden, which simply they are not) that I cannot but like and defend it; though I blame his over-forward and unwelcome boldness in making Positions for me. But hear what he says to this Position, of his own making, pag. 199. *It would seem a Paradox, that Two Shillings is a greater Burden than Twenty, but only that nothing is so easie, but it seems difficult, when it is done unwillingly.*

As he has stated it, it may well seem a *Paradox*: But state it a-right, and it will not seem any *Paradox* at all. It is not the *unwillingness* in paying, but the *injustice* in requiring, that makes the Payment a *Burden*. In claims *equally unjust*, the greatest Claim is the greatest Burden: But where one Claim is *just*, and t'other *unjust* (as in the case of Rent and Tythes) the *unjust* Claim is the greatest Burden, be the Sum more or less. Two Shillings exacted, where it is not due, is a greater Burden than twenty Shillings demanded where it is due. Two Shillings for nothing is a greater Burden, than Twenty Shillings for Twenty Shillings worth. This is no *Paradox* at all, but plain to every common Capacity. And thus stands the case between Tythes and Rents. Tythes are a Burden, because they are not just, not due: Rents are not a Burden, because they are just, they are due. Tythes are a Burden, because they are exacted (of the Quakers at least) for nothing: Rents are not a Burden, because they are demanded for a valuable Consideration. Thus his *Paradox* is opened.

But he is highly offended with me, for saying, *I doubt not but, if every English-man durst freely speak his own sense, Nine parts of Ten of the whole Nation would unanimously cry, TYTHES ARE A GREAT OPPRESSION*. This has so incensed him, that, not able to contain, he calls me a *seditions Libeller* (forgetting perhaps, that his own Book is nameless) and says, pag. 200. *T. E. not content to discover his own base humour, measures all Men's Corn by his own Bushel; and (as it is the manner of such as are Evil themselves) he fancies all Men pay their Tythes with as ill will as the Quakers, and impudently slanders the whole Nation.*

I step over his *Scurrility* and ill Language, and tell him, *first*, If this be, as he says, a *Slander*, himself hath made it a *tenth part bigger* than it was, by stretching it to *All Men* and the *whole Nation*, which he himself acknowledges was spoken of but *nine parts* of the Nation. I did not say, *All Men* and the *whole Nation* would call Tythes a great Oppression: For, I suppose some, in a *devout mistake*, may be as ready to pay, as the Priest is *greedy* to receive them. *Secondly*, I am not at all convinced that it is a *Slander*, but do believe it a real truth. And though he says, *Common experience proclaims me a Liar herein, there being very few Parishes, where Nineteen parts of Twenty, do not pay their Tythes freely as any other Due.*

I dare appeal to *Eighteen parts* of his *Nineteen*, whether this be true or no. But since it is hard to take a right measure of People's freedom and willingness herein, while the *Lash* of the *Law* hangs over them, it were greatly to be wished that our *Legislators*, in whose power it is to decide the doubt, would be pleased to determine the Controversie, by *taking off those Laws and Penalties*, by which the People are *compelled* to pay Tythes, and leave them *wholly free* in this case, to exercise their *Liberality* towards their *Ministers*, as *God shall incline and enlarge their Hearts*. And truly if the Priest dislikes this Proposition, it is a very great Argument, either that he doth not believe what himself said but now (*viz.* that nineteen parts of twenty pay Tythes freely) or that he doth greatly *distrust* the goodness of his Ministry.

At length he takes notice of the Reasons I gave why Rents are not a Burden as Tythes. The first Reason he thus gives, *The Tenant hath the worth of his Rent of the Landlord, but of the Priest he receiveth nothing at all.* To this, says he, *I answer, The Heir of an Estate charged with a perpetual payment to the poor, receives nothing from the poor to whom he pays the Money; yet this is no Oppression,* pag. 201.

Though the Heir receives nothing from the Poor, yet he receives the Estate which is so charged, *under that Condition* of paying so much Money to the Poor, which Estate otherwise he should not have had. The Heir then doth not pay for nothing, although he hath nothing from the Poor to whom he pays; for he hath that very Land in consideration, on which the payment to the Poor is charged.

ed. Thus the Heir is safe. Then for the Tenant, he is not at all concerned in the matter (unless it be by private Contract) it goes out of the Landlord's Rent, not out of the Tenant's Stock. And if the Tenant, by the Landlord's order, pays it to the Poor, he doth it in his Landlord's Name, by whom it is accepted as so much Rent paid. But Tythe is *quite another thing*. For first, the Heir doth not receive the Land under condition of paying Tythe, nor forfeits he the Land for not paying it, neither is Tythe charged upon the Land, as the payment to the poor is, (of which see before, Chap. 5. and Sect. 13.) Then Secondly, The Tenant is liable to the payment of the Tythe, not out of his Rent, but out of his Stock, over and above his Rent, and the Landlord is not concerned about it, unless any private Agreement antecede. Thus it appears, his Instance of a Rent-charge to the Poor is *quite beside the business*, and his Answer is no Answer to the Reason I offered.

But he seems to have another, *Again*, saith he, *The Tenant receives as much from God, as he doth from his Landlord: For we think, that Land is not more necessary to the Increase, than God's Blessing*, *ibid*.

Nor so necessary neither, say I, since Increase may be without Land, but not without God's Blessing. The Tenant therefore receives *more* from God, than he doth from his Landlord: For from his Landlord he receives Land only, and that upon a Rent; but from God he receives *All* he hath, his Stock, his Crop, his Health, his Strength, &c. and that freely. As therefore he receives *All* from God, so unto God ought *All* to be returned. God's Wisdom, Counsel, and holy Fear ought to be waited for, and regarded in disposing and imploying those things, which God hath been pleased to give. But what is this to the Priest or to Tythes? Why, says he, *upon that Consideration our pious Ancestors obliged their Heirs for ever to give God his part of the Profits, because both they and their Heirs were Yearly to receive all their Increase from his Blessing*, *ibid*.

What is God's part of the Profits? If all the Increase be received from his Blessing, How comes he to have but a part of the Profits? Where hath God, under the Gospel, declared the tenth part particularly to be his? Or

who had power to assign that part to him that is Lord of all? He urges for a Law, the Saying of King *Edward the Confessor*, *Of all things which God gives, the tenth part is to be restored to him, who gave us the nine parts together with the tenth*, pag. 202.

Whence *Edward the Confessor* learnt that Doctrine, may easily be guessed, if we consider in what time he lived. *Speed* says, he was Crowned King of England in the Year 1042. And says, the Author of the *Conference*, in his *Vindication*, pag. 277. *Most of the present evil Opinions of the Church of Rome, had their Original in those unlearned Ages, from about the Year 700. to about the Year 1400. About the mid-night of which Darknes, there was scarce any Learning left in the Word; — These (says he) were the unhappy times, which bred and nursed up Invocation of Saints, Worship of Images, Purgatory, with all the Fanatical Visions and Revelations, Miracles, &c. Then began Shrines, Pilgrimages, Reliques, purchasing of Pardons, and the Pope's Attempts for an universal Monarchy. And though he here mentions some Particulars, yet he said but a few Lines before, At the same time (that Learning fell into decay) all manner of Corruptions crept into the Church, &c. Now according to his computation of time (for the Rise and Growth of Popery, and of all manner of Corruptions) from about the Year 700. to about the Year 1400. his mid-night of Darknes must fall about the Year 1050. and this K. *Edward the Confessor* entering his Reign in the Year 1042. it is manifest that this Law of his for Tythes was made in the very mid night of Darknes. Hence the Reader may observe, that although this K. *Edward*, to whom (as *Camden* observes (*Britania*, pag. 377.) our Ancestors and the Popes vouchsafed the Name of *St. Edward the Confessor*, was a Man of great Justice, Temperance and Vertue, but especially Continency (for which it seems, in that incontinent Age, he was sainted) yet that he learnt this Opinion (of the tenth part being due to God) in the mid-night of Darknes, when there was scarce any Learning left in the World, when all manner of Corruptions were either crept or creeping into the Church, and wherein most of the present evil Opinions of the Church of Rome had their Original; which makes the Quotation not much for the Priest's Credit. And truly, if it had been, as he intimates, an act of Piety in our Ancestors.*

cestors to give Tythes, and that upon that consideration, that both they and *their Heirs* were yearly to receive all their Increase from God's Blessing: They had done, I think, but equally, to have *left their Posterity at liberty*, to have acted in like manner from the *Impressions of Piety*, rather than from the *necessity of paternal Obligations*, supposing their Injunctions (in this case) *obligatory*. As for what the Priest here takes for granted, that the tenth is God's peculiar part, it is but an old *popish* opinion (by which the World hath been too long gull'd) which never was, nor ever can be proved, with respect to *Gospel Times*. And to be sure, when ever he pleads God's Right, he makes *himself* God's Steward and Receiver. He says here, *Now the Priest is but God's Steward and Receiver; and if it were true, that the Tenant did receive nothing from the Steward of God, yet he might justly pay him Tythes for his Master's sake, from whom he receives all.*

There were some of old, who, with as much confidence and little truth, affirmed themselves to be the Children of God, as this Priest doth, that he and his Brethren are God's Stewards and Receivers. But the Answer which Christ gave unto them, *John 8. 44.* is very observable, and no less applicable. *The Tenant (says the Priest) receives nothing from his Landlord's Steward, and yet he pays his Rent to him, or to any other whom his Landlord assigns to receive it.*

True: but two things first he makes himself sure of. One, that the Sum demanded is indeed his Landlord's due. The other, that the Person demanding is indeed his Landlord's Steward, or by him assigned to receive it. The Tenant, though he pays his Rent to the Steward, contracts with the Landlord; and if at any time any doubt arises about the Rent, they recur to the Lease for Decision. Now if the Priest would make any advantage of his Simile (he should prove, if he could) that God hath any where declared under the Gospel the tenth to be his *peculiar* part, which the Priest hath often *beg'd* a Concession of, but has no way to prove: For if we have recourse to the holy Records, the Scriptures of the New-Testament, from thence, to be sure, he can fetch no proof that Tythes are God's peculiar part, since by his own confession, pag. 67. *Tythes are not mentioned in the Go-*

spel or Epistles to be the very part. Besides, the Tenant, though the Rent be certain and acknowledged, is not forward, if wise, to part with his Money to every one that *calls himself a Steward, and takes upon him to be his Landlord's Receiver.* But he expects a plain and satisfactory proof that the Person so pretending is *indeed deputed by his Landlord* to that Service. Now then, if, according to this Simile, the Priest would say or do any thing to the purpose, let him first prove *Tythes* or the *tenth part to be God's peculiar due under the Gospel*; and when that shall be agreed on, we will, if he please, in the next place examine *his Deputation*, and see how well he can make it appear that God hath appointed *him* for his Steward and Receiver. In the mean time, his *precarious* and *petitionary* Pleas are neither *helpful* to him nor *creditable* to his Cause.

But (he says, pag. 202.) *after all this, the Quaker is a notorious Falsifier, in saying, the Tenant receives nothing from the Priest: For he receives his Prayers and his Blessing, his Preaching, and other Administrations.*

If the Tenant be a *Quaker*, the Priest is a *notorious Falsifier*; for he knows full well the *Quaker* receives none of all these of the Priest. The *Quaker* doth not believe the Priest's Prayers or his Preaching either to be worth receiving. And for his *Blessing*, as the *Quaker* doth not desire it, so he is so far from receiving it, that he seldom goes without his *Curse*. Then for his other Administrations (as he calls them) 'tis well known, they that receive them, *pay roundly for them, over and beside their Tythe.*

He comes now to my second Reason, which he thus gives, pag. 203. *Rent is a voluntary Contract, & volenti non fit injuria; but Tythe is not voluntary now, but taken by force.* To this he thus answers, *Very good: By this Rule then it appears, that Tythes are not (as he falsely affirmed, but now they were) a general Oppression: for the generality pay them willingly; and many thousands contract with their Landlord and their Parson to pay them as voluntarily, as they do to pay their Rents.*

That the Generality pay them willingly, is a confident Assertion contradicted by common Experience, scarce any one thing producing so many Suits at Law, and so much strife and contention as Tythes. In one sense,

sense, I confess, they may be said to pay willingly ; that is, they are willing to pay the tenth, rather than have *three tenths* taken from them. So that being under a necessity of *bearing one*, they chuse that which they take to be the *lightest Burden*, and *least Suffering*. And if in this sense he means they *pay willingly* and *contract voluntarily*; such Contracts and Payments are much-what as *voluntarily* as a Traveller's *delivering his Purse* to an High-way Man, *presenting a Pistol to his Breast* : Or as some School-Boys *putting down their own Breeches*, not out of any great willingness sure, they have to be whipt, but because they had rather by that means come off with *three Lashes*, than by refusing so to do, suffer *three times as many*.

But says the Priest, *ibid*, *All things are not Oppressions that are paid involuntarily*; for some *Knaves will pay no just Dues to any without compulsion*, &c.

It is not the unwillingness to pay, that makes the Oppression; but the *injustice and inequality* of the Payment. *Just Dues are no Oppression*: But his supposing Tythes a just Due, is a begging of the Question. Rent is a just and equal Payment, for which the Tenant receives the value of what he pays. And though the Priest says, pag. 205. *No doubt the Quakers could wish rather there were no Rent to be paid neither, and they voluntarily Covenant to pay Rent, because they cannot enjoy the Farm without that Charge*.

Yet no doubt he is conscious to himself that he *slanders the Quakers* in this also: For it is very well known the *Quakers* are as willing to pay their Rents, (or any other *just Dues*) and are as good Tenants to their Landlords, as any others are, to say no more. The *Quakers* know Rents to be just and reasonable: And they do not desire to *reap the benefit* of other Men's Lands *for nothing*, as they are not willing the Priests should *reap the benefit* of their Labour *for nothing*. In short, the *Quakers* do conscientiously pay Rents (and all other just Dues) from a *Principle of Equity and Justice*; as well as from the same Principle they do conscientiously refuse to pay Tythes, which are *against Equity and Justice*.

The Priest undertakes to make it appear, that the *Quakers* did voluntarily contract to pay Tythes. If (says he, pag. 204.) Tythes be not mentioned in the Contract, then

the Laws of England suppose that the Tenant consents to pay them.

This is a Supposition of his own supposing, which he grounds upon this Reason, that Tythes are a *known Charge upon all Land*; whereas Tythes (as I have proved before) are a Charge upon the Stock, *not upon the Land*, and are paid out of the Profits of the Stock, *not out of the Rent of the Land*. But if Tythes were a Charge upon the Land, as Rent-charges, Annuities and other customary Payments are, they would then issue out of the Rents, and the Landlords, not the Tenants, would be liable thereto. Thus his Reason being removed, his Supposition falls together with what was built upon it.

§. 18. In his next Section the Priest says, *T. E. comes to his last Reserve.*

I wish he were come to his last *Falshood*, that after that I might expect *Truth* from him. That which he calls my last Reserve, he thus gives, pag. 205. viz. *That Tythes were really purchased by the Owners of Estates*: For which he quotes pag. 344. of my Book, and gives this for my proof, viz. *They purchased all that was not excepted out of the Purchase; but Tythes were not excepted: Therefore the Purchasers bought them, and may sell them again; and says, If I can make this out, this alone will do my business.*

Although I doubt not, this Passage in my former Book will give satisfaction to any indifferent Reader, yet seeing the matter is proposed anew, I will endeavour to open it a little further. First, therefore I desire the Reader to consider, *What it is the Purchaser buys.* 2. *What it is Tythes are demanded of.* The Purchaser buys the Land, and that he buys intire: No Tythe-Land, no tenth Acre is ever excepted expressly or implicitly; but he buys the whole Field or Farm, the tenth part as well as the nine. But in this Purchase he buys the Land, not the Profits or Increase which by Husbandry and Manuring may arise upon the Land in time to come; for they are *uncertain*, and the Seller who makes him an Assurance of the Land, will not undertake to assure him a future Increase and Profit from the Land; nor were it reasonable to expect it. Since then this is a Purchase of Lands which the Priest doth not lay any Claim to, let us next enquire what

what it is the Priest demands Tythes of. The Priest himself shall answer this, who in his *Right of Tythes*, pag. 196. says expressly, *We grant to T. E. Tythes are due out of the profits only; and therefore if God give no Increase, or the Husbandman have nothing grow, we expect no Tythe at all.* Hence then it is clear, he claims no Tythes of that which the Buyer hath thus purchased; he lays no Claim to any part of the *Land*. Thus far then the Buyer hath purchased *all, the whole, every part*: and the Priest doth not so much as pretend a Right to *any* of the Land he hath bought. Now then let us come to the other Purchase (if I may so call it) that out of which the Priest claims Tythes, *viz. the Profits and Increase*. Of this, in my former Book, pag. 345. I said thus, ‘ When he has this Land, if he will have Profit and Increase from it, he must purchase that after another manner. He pays for that (and many times dear enough too) by the Labour and Charge he bestows in Tilling, Dressing and Manuring it. And if in this sense he may be said to purchase the nine parts of the Crop or Increase, in the same sense he purchaseth the tenth part also: For he bestows his Charge and Pains on all alike; and the tenth part stands him in as much as any one of the nine. Thus then the *Buyer* first purchaseth the *Land*: and afterward the *Occupier*, whether Owner or Tenant, purchaseth the *Crop*. The one buys the Land by laying down so much Money; the other obtains the Crop by bestowing so much Charge, and so much Labour, &c. And as in the Purchase of the Lands, the Buyer doth as really buy the *tenth Acre*, or tenth part of the Lands, as the ninth, or any other part of the nine: So in the Purchase of the Crop, the Occupier doth as really purchase the *tenth part* of the Profits and Increase, as he doth the ninth, or any other part of the nine; and after the same manner he lays his Dung on *all alike*: he sows his Seed on *all alike*, he Plows *all alike*, he bestows his Pains and Charge, and exercises his Skill and Care *equally on all*. * Thus it appears, that *Tythes are really purchased* by them, by whom the nine parts are purchased, and do really belong to them to whom the nine parts do belong; whether Tythes be understood of Lands, or of Profits. If of Lands, the Purchaser doth as really buy the *tenth Acre*, as any of the nine,

and gives *as much* for it : Nor doth the Priest claim any Property therein. If of Profits, the *tenth Sheaf*, or *tenth part* of the Crop, doth cost the Occupier *as much* to the full, as any other of the nine parts. Now seeing the Priest says, *If I can make out this, this alone will do my business* : I hope the Reader will find it here so plainly made out, that he will be satisfied my business is done.

What the Priest urges, as the Opinions of some Lawyers concerning Tythes, is of the less weight, because they are grounded on this Mistake, That Tythes are of Divine Institution ; which Error hath misled too many. His Reflections on me (of *Insolence* and *Novice*) I regard not at all ; but pass from his Railing to see if I can find any Reason from him. He puts a Case (pag. 206.) thus, *A. purchases an Estate in B, of C. the Tythes whereof are impropriate, and belong to D : Now will the Quaker say that A. purchases D's Estate in the Tythes, without his Knowledge or Consent, by vertue of the general words in the Conveyance from C ?*

He takes for granted what I deny, *viz.* that the Tythes belong to *D.* *The Tythes belong to the Occupier of the Land*, to him to whom the other nine parts belong ; and he hath the *same Right*, in Justice and Equity, to the tenth part as to the other nine. If *C.* sells his *Land*, what is that to *D.* ? *D.* doth not claim the Tythe of *that Land*, nor pretend a Right to *any part of it.* What wrong doth *C.* do then to *D.* in this Sale ? Or how can *C.* be taxed with selling *D's* Right, when as *D.* neither hath, nor pretends to have a Right to any part of the Land which *C.* sells ? The Claim that *D.* makes, is not to the Tythe of the *Land*, but to the Tythe of the *Profits* ; which Profits *C.* neither did sell nor could. But after *A.* hath bought the Land, he must to purchasing anew for a Crop, if he expects to have one ; else he may be sure to go without. He therefore to obtain a Crop, lays out his Stock, bestows his Labour, takes Pains and Care, early and late ; and in due time, by God's Blessing upon his honest Endeavours, receives a Crop, sometimes with Advantage, sometimes with Loss. But although the Priest says (pag. 196.) *Tythes are due out of the Profits only*, yet whether there be *gain* or *loss*, whether there be *increase* or *decrease*, whether there be *profit* or *no profit*, no sooner is the Crop made ready,

ready, but in steps the Priest or Impropriator, and sweeps the *tenth* part of it clear away; although *A.* had laid out his Money and Labour upon *all* the parts of his Crop *alike*, had paid *as dear* for the tenth part as for any of the nine, and hath thereby, in Justice and Equity, *as good* a Right to that which is thus taken from him, as to any of the rest which is left behind. Thus the Priest's Case being opened and answered, it appears that neither *A.* nor *C.* do any wrong to *D.*; but that *D.* doth wrong to *A.* in taking from him that which he hath *honestly earned* and *dearly paid for*. And now the Priest may return, if he please, to his *A. B. C.* anew.

But he says, *The Quaker fraudulently leaves out those words of the Conveyance, which would have discovered his Knavery in this false Assertion.*

I thus express the words of the Deed, *viz.* ‘ That the Seller doth grant, bargain, sell, &c. **A L L** that, &c. ‘ with its Appurtenances, and **E V E R Y P A R T** and ‘ Parcel thereof (the tenth, *said I*, as well as the nine) ‘ and also **A L L** the Estate, Right, Title, Interest, ‘ Property, Claim and Demand whatsoever, &c. *There* (says the Priest) *he stops with an [&c.] because his shallow Reader should not see what follows in the Deed, viz. [‘ Estate, ‘ Right] —which I the said A. have or ought to have in the ‘ Premises: which words (says he) do manifest, that the ‘ Purchaser buys no more Estate, or Right, than the Seller had to, or in the Premises, pag. 208.*

He must doubtless have been a *shallow* Reader indeed, that should have thought I intended the Purchaser had bought more of the Seller, than the Seller had to sell; and I take it to be no Argument of the Priest's *depth* to suggest it. The Seller had a sufficient Right to the *whole* Estate, to *every Foot* of the Land he sold; and the Buyer hath *the same*.

But (says the Priest) the Seller did not purchase the Tythes himself, nor did they descend to him from his Ancestors, &c.

Tythes are not claimed of the Land, but of the *Profits only*, or of the yearly Increase of renewing, which the Occupier of the Land purchases another way. If the Seller, before he sold, had the Land in his own Occupation, he then purchased the Tythes himself, *as much* as he did the other nine parts of his Crop. But to talk of Tythes descend-

scending from Ancestors, argues, the Priest doth not well understand what it is himself claims. Tythes did descend to the Seller from his Ancestors, *as much* as the other nine parts of the Profits. But neither one nor the other can properly be said to descend from the Ancestors to the present Possessor, seeing both the nine parts and the tenth are the *yearly* Increase, produced (instrumentally) by the *yearly* Labour, Charge and Care of the present Possessor. That which descends to a Man from his Ancestors, is what his Ancestors were possesst of, or had a Right unto: But no Man's Ancestors could be possesst of, or have a Right unto those Profits of *yearly* Increase, which in their times *were not in being*, but are *since* produced by the Labour and Charge of another.

But, he says, pag. 209. *If T. E. would know the Reason why Tythes are not excepted in the Purchase by name, as Free-Rents and Rent-Charges sometimes are, I answer, says he, Free-Rents and Rent-Charges, &c. are laid upon Land by private Contracts, and could not be known (unless they were by Name excepted) to be due out of such an Estate; whereas Tythes were a publick Donation, &c.*

This, *with some* may pass for a Reason; but if he were willing to give the *true* Reason, he knows that as Free-Rents and Rent-Charges are laid upon Land, and are paid out of the Rent of the Land, without regard to the Increase that is made: So the *Burden of Tythes lies upon Stock*, and is due (as he says) *out of the Profits only* (without regard to the Rent of the Land) which Profits are the *Improvement of the Husbandman's Stock*, through God's Blessing on his industrious Diligence and Labour: It were very improper therefore to except Tythes out of a Purchase of Land, seeing Tythes are not charged on the Land, nor claimed of the Land.

§. 19. He quarrels next with a Demonstration of mine, the occasion whereof was this, The Author of the *Conference*, pag. 156. said, *Though the Tenant pays Tythes, yet are they no inconvenience to him, because he pays less Rent in Consideration thereof.* To shew the Fallacy of this Position, I urged, that if it should be granted, that the Tenant pays less Rent in consideration of Tythes (which yet I said is questionable) yet the abatement, which he is supposed

posed to have in Rent, is not proportionable or answerable to the value of the Tythes he pays; and thus I undertook to demonstrate it. Suppose a Landlord lets a Farm of 90 l. a year, which if it were Tythe-free would yield 100 l. the Tenant, to pay his Rent, defray all his Charge of Husbandry, and have a comfortable Subsistence and Maintenance for himself and his Family, must (according to the computation of skilful Husbandmen) by his Care, Industry and Labour, together with the Employment of his Stock, raise upon his Farm three Rents, or three times as much as his Rent comes to, which will make 270 l. and the tenth part of 270 l. is 27 l. so that if the Tenant should have 10 l. a year abated in his Rent because of Tythes, and he pays 27 l. a year because of Tythes, then does he pay 17 l. a year in 90 l. more than he is supposed to be allowed in his Rent. Against this the Priests both cry out, and make no little Noise. And first, the Author of the *Conference*, in his *Vindication*, pag. 321. would fain from hence infer, That Tenants have really Abatements in their Rents in lieu of Tythes: And therefore having first (to shew how *copious* he can be in *Scurrilities*, and what *variety* of ill *Language* he has to express himself by) said, *I perceive the Quaker begins to sneak*; he adds, *An abatement it seems there is.*

But how doth it seem there is an Abatement? Why he is willing to turn my [*if*] to an [*is*] and strain a *Position* out of my *Supposition*. But these shifts discover the *strait* he was in, and how near he was *sinking*, that would *catch* at such a *twig* to hang by. Then he excepts at the Demonstration for *uncertainty*, because I did not say whether the Farm of 90 l. a year consisted in Tillage, or in Pasturage: yet he acknowledges, that *the Tythes of a Farm of that value (90 l. a year) consisting in Tillage may be worth 27 l. a Year*. On the other hand, the other Priest, in his *Right of Tythes*, pag. 212. says, *I believe all the Parsons in England would compound with the Quakers after this rate that the Landlord allows* (that is, supposing the Landlord did really allow 10 l. in 100 l. Rent.) And in pag. 213. he says, *What Parson did ever receive 27. l. per annum for a 90 l. Farm? Experience, says he, teacheth us, that — we scarce ever get so much as 20 s. for 10 l. Rent, unless where there is very much Corn, but take the Church-Liv-*
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ings one with another, and there is not above 9 l. a Year made of a Farm upon the improved Rent of ninety Pounds per annum.

Thus they contradict another. Neither is this last Priest any more consistent with himself: For among the Reasons he gives why they scarce ever get so much as 20 s. for 10 l. Rent, he mentions *ill Payments, and Concealment*; forgetting, it seems, that he had said but a few Leaves before, *There are very few Parishes, where nineteen parts of twenty do not pay their Tythes freely as any other Dues*, pag. 200. How ill do these two Sayings hang together! *Nineteen parts in twenty pay their Tythes freely as any other Dues*, and yet *the Priests can scarce ever get so much as 20 s. for 10 l. Rent, by reason of ill Payments and Concealment*. Thus he contradicts himself, as before he did his Brother. But he says, pag. 214. *I will not like T. E. make Suppositions at Random, but give an Instance of my own knowledge*.

It seems then he understood the Case I proposed to be but a Supposition, and accounted it a Supposition at random too; yet so little ingenuity had both his Brother and he, and so much need of Shifts and Contrivances, that they were willing to take this *random Supposition* (as he calls it) for a *positive conclusion* that the Landlord doth abate 10 l. in 100 l. in consideration of Tythes, and make what advantages they could there-from, as if it were a real and certain thing. Nay, he thereupon asks, *if the Quaker be not a Knave, for putting this 10 l. per annum in his own pocket, which the Landlord abated in consideration of Tythes to be paid*.

But did he ever know a Quaker that desired an Abatement of Rent in consideration of Tythe to be paid, or that accepted an Abatement from his Landlord, upon that consideration? If he knows any such, let him not spare to name him: If not, it will appear his *Suggestion* is both false, and proceeded from an *evil Mind*. The Instance he sets against my Supposition, is this, pag. 214. *The Parish of A. yields in Rents to the Landlords at least 1000 l. per annum: but in the best Years, the Tythes there are not worth 80 l. per annum*.

He did warily not to name this Parish, lest he should be convicted of falshood. But seeing he says, they scarce ever

ever get so much as 20s. for 10l. Rent, unless where there is very much Corn: And that, take the Church-livings one with another, there is not above 9l. a year made of a Farm upon the improved Rent of 90l. a year, and gives the Parish of *A.* for an Instance: To answer his Instance, I return him a Case which his Brother Parson gives in his *Vindication*, pag. 322. and says it is a real Case, if they dare believe one another. It is of a Farm Rented at 30l. a year, which the Priest himself (as he says) being to purchase for another chose two Neighbours to view and value. They, comparing it with other Farms in the same Village, found it worth but 25l. a year, according to the Rates that other Men paid. This being objected to the Seller, he replied, that he who paid 30l. a year was discharged from Tythes, where as he that paid but 25l. had Tythes to pay. Hence it appears, that the Tythe of this 30l. a year was rated at 5l. by which proportion (according as the Priest himself hath stated his Case) the Tythes of a Farm of 90l. a year come to 15l. So that the difference is but 6l. in 15l. between one Priest's Account and the other's, unless we take in the Parish of *A.* and then the odds is above half in half. Some other trifling Objections the Priest urges against my supposed Case, as first, that I suppose Landlords better than usually they are. Secondly, that I suppose the Tenants get more profit than any of them actually gain, or then (says the Priest) it is reasonable they should: For (says he, *Right of Tythes*, pag. 212.) *if the Landlord receive only one 90l. the Tenant hath another 90l. to repay him for his Charge, Care, and Pains in managing, and a third 90l. the Tenant hath remaining clear Profit to himself, &c.*

He reckons wrong: For if he thinks 90l. will repay the Tenant his Charge, Care and Pains in managing a Farm of 90l. a year in Tillage, and keep his House beside, he is greatly mistaken; but if he would have it that this 90l. will defray his Charge of *Husbandry only*, and lay the Charge of his House-keeping on the third 90l. which he fancies the Tenant hath remaining clear Profit to himself, he will find that by that time all Household Expences are defraided, for the maintaining such a Family as the management of such a Farm will require, there will not be much clear profit remaining. And yet I think,
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how unreasonable soever it may seem to the Priest, all reasonable Men will judge it reasonable, that the Tenant should have some clear profit remaining to himself, to support him against accidental *Losses*, to enable him to exercise *Charity* towards others, and to make such necessary *Provisions* for his Family, as may be suitable to his condition. But not to insist too particularly hereon, I let the Priest know, that his Brother Parson (the Author of the *Conference*) is in this Case on my side, and against him. For he says (in his *Vindication*, pag. 321') *A Farm of that Value (viz. 90 l. a Year) consisting in Tillage, may be worth (as he says, meaning me) 27 l. per annum to the Parson.* This first, confirms my Computation, namely, that upon a Rent of 90 l. a Tenant had need make 270 l. how else should the Tythe be worth 27 l. which is but the tenth part of 270 l. unless the Priest takes more for the Tythe than the *full tenth part* of the Profits? Secondly, this shews the *falsehood* of the other Priest, in setting the Tythe of a 90 l. Farm at but 9 l. a year. Thus these Priests fall one against another.

But (says the Author of the *Conference*) Suppose a Quaker enjoy a Farm of 90 l. per annum Rent, and the Landlord abate 10 l. a Year in consideration of Tythes. Or be it questionable whether he abate any thing upon that consideration. I'll tell you what is not questionable, that the Quaker will pay nothing, and will pay this neither to the Landlord nor Priest, *Vindication*, pag. 323.

This : What this? This Abatement? Why himself makes it questionable whether there be any Abatement upon consideration of Tythes, or no: And if there be not an Abatement upon that consideration, what hath the Quaker to pay? Or how is either the Landlord or the Priest cozened by the Quaker (as he unfairly suggests one of them shall be sure to be?) The Landlord is not cozened by the Quaker's not giving Tythes to the Priest: Since the Quaker did not receive any Abatement from the Landlord upon consideration of such a Gift. Nor would the Quaker accept an Abatement upon those terms, were the Landlord never so willing to make one. The Landlord, if he hath a mind to bestow any thing on the Priest, may take his own course therein, but the Quaker will have no hand in it. The Priest is not cozened by the Quaker's
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not giving him Tythes, and indeed it were strange to think he should, since in that respect he has nothing to be cozened of; for the *Quaker* owes him nothing, nor has any trading with him, by means whereof he might come into his Debt. Thus neither Landlord nor Priest sustains any wrong by the *Quaker*: For the *Quaker* pays the Landlord *duely* for what he receives of him, according to the Contract between them. And if he *pays nothing* to the Priest, it is because he *owes him nothing*, nor receives any thing of him. But if no gentler word than *Cozenage* will serve the Priest's turn, I leave it to the Reader's Consideration, whether of the two is in reality the *Cozener*, the *Quaker* in refusing to give away the tenth part of his Labour and just Profits to the Priest, *to whom he knows he owes nothing*, and *from whom he receives nothing*: Or the Priest in getting away, by one means or other, the tenth part of the *Quaker's* Crop, and yearly Increase of his Stock and Labour, *for nothing*. But to return to the other Priest, Author of the *Right of Tythes*.

§. 20. He in his 42. Sect. pag. 215. frames a Quotation out of pag. 347. of my Book, and gives it thus. *The Landlord's Dealing is far more merciful than the Priest's; for the Landlord allows two parts to the Tenant for his Charge and Subsistence; but the Priest takes the full tenth part of the Increase of the whole Farm, and leaves the poor Farmer no consideration for his Toyl and Charge. To this he gives several sorts of Answers, whereof the first is this, That there are few Landlords who take so little Rent as one part of three, and few Priests get so much as a full tenth part of all manner of Profits: So that (says he) this Argument is faulty on both sides, and halts on both Legs.*

To the first part of this [viz. That there are few Landlords who take so little Rent as one part of three] his Brother Priest shall reply for me, who in his *Vindication*, pag. 321. says, *A Farm of 90 l. a Year consisting in Tillage may be worth 27 l. a Year to the Parson.* That it cannot be, unless it be worth 270 l. a year to the Tenant, which being thrice as much as the Rent, plainly shews the Landlord takes no more than one part of three. To the latter part [viz. That few Priest's get so much as a full tenth part of all manner of profits] this Priest himself shall Answer himself, who in his *Right of Tythes*, pag. 200. says, *There*
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are very few Parishes, where nineteen parts of twenty do not pay their Tythes freely as any other Dues. If this be true, then there are very few Parishes, wherein the Priests do not get of nineteen parts of twenty the full tenth part of all manner of Profits: For what should hinder their getting it of all them that pay Tythes so freely! Thus, if this Priest dares believe his Brother Priest for the first part, and himself for the second, he will find my Argument is not faulty on either side, nor halts on either Leg; but that his Brother and himself, by their often interfering, and hitting one Leg against t'other, are themselves become lame, and halt of both Legs.

Another Answer that he gives, is this, *The very same thing is done in Annuities, Free-Rents, Rent-Charges, Donations to the Poor, &c. the Money is paid intire, and no satisfaction is made to the Occupant for his pains in raising it; yet none ever called these Oppression, till T. E. appeared, pag. 216.*

Here he thwarts himself again. He said but in pag. 201. *There are some indeed who cry out against all publick Payments; and these do call not only Tythes, but the Landlord's Rents, and Assessments to the King, and Relief to the poor, great Oppressions,* What could he have said more plainly opposite to his other Sentence! Though for my part, I do not believe he spake truth in this Assertion, nor that he is able to prove it by any Instance: Nor should I have thought it worth mentioning, but to let him see, that when Men take the liberty to write any thing, *true or false*, they seldom come off without contradiction and shame. But to pass by his Contradictions (which are too common with him to be much taken notice of) let us examine his Answer. He says, *in Annuities, Free-Rents, Rent-Charges and Donations to the poor, the Money is paid intire, and no satisfaction made to the Occupant for his pains in raising it.*

This is false. For if the Occupant be the Owner, he receives the Land under the Condition of such Payments, and the Inheritance is satisfaction to him: But if he be but Tenant, he either is not at all concern'd in those Payments, but the Landlord discharges them out of his Rents or otherwise) or if by Contract he pays them at all, it is but as part of his Rent, for which he has proportionably
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the same satisfaction from his Crop, as he hath for the other parts of his Rent.

Another Answer he gives thus, *ibid*, *We labour Spiritually for them, who take bodily pains for us: And indeed the Parishioners give us nothing at all; but only this pains they take in making God's part ready.*

Doth he think that *nineteen* parts of *twenty* in most Parishes, or *nine* parts either, believe *Tythes* to be *God's* part, or make it ready as such? Let him not so deceive himself. The World hath been *too long* gull'd already with such pretences; which might pass for currant in former Ages, when *Darkness* covered the Earth, and *gross Darkness* the people: But now that *Light* is broken forth, which discovers they are but *Counterfeit*, and as really *false* as seemingly fair. His *triple Plea* of Divine, Donative and Human Right (which here again he mentions) taken out of the *triple Crown* (I mean derived from a *popish Power*) is already so fully answered in several parts of the fore-going Discourse, that it would be improper here to discuss them again. But seeing he says, *We* (the Priests) *labour Spiritually for them, who take bodily pains for us.*

If he speak it with respect to the *Quakers*, I must take the liberty to tell him, he speaks that which is *not true*: For the Priests do *not* labour Spiritually for the *Quakers*, but in an *evil Spirit* do often labour *against* them, through *Covetousness* and *Envy*, casting them into *Prison*, and *spoiling* them of their *Goods* for *Nothing*: by which means many *industrious* Families, being *stripped* of those necessities, which by the blessing of God on their honest Labours and diligent Endeavours were provided for their *Subsistence*, have been reduced to great *Wants*, and became Objects of good Men's *Charity*, as well as Examples of the CLERGY's CRUELTY. And hence have the *Groans* of many a distressed *Widow*, and the *Cries* of many a *Fatherless* and helpless Child (*made so by the Priest's means*) entered the Ear of the God of *Vengeance*, who certainly will repay, With respect then to the *Quakers* the Priest's Position is *false*; and truly with respect to his own Hearers the reason of it will not hold. For supposing him to labour Spiritually for them, as they take bodily pains for him, yet inasmuch as *he is not tied* to any certain proportion of Labour for them (for though the Priest preach and

pray by the Hour-glass, yet I never heard they were strictly bound to make their Prayer or Sermon just an Hour long, neither more nor less) there is no reason *they* should be *tyed* to a certain proportion and quantity of Labour for him (which they are, when the exact tenth is required of them) but that they should be free, and at liberty in their labour for him, as far at least as he is in his labour for them. But he says, *ibid.* *If our Ancestors enjoyned their Successors to give the Priest the tenth part without his taking pains, it was no more injustice in them, than in King David, who made his part who tarried by the stuff, equal to his who went down into the Battle,* 1 Sam. 30. 25.

The Comparison is not equal, nor the Cases alike. *David* in distributing the Spoils, disposed but of that which was *his own*: For the Spoils belonged unto him, both as he was anointed King, and as he was *Captain General* of the whole Army; Therefore we read in the Text, verse 20. *And David took all the Flocks, and the Herds, which they drave before those other Cattle, and said, THIS IS DAVID'S SPOIL.* But will any Man (pretending to understand himself) say of the Husband-man's Crop at this day, *These are Ethelwolf's Profits*, who has been dead above 800. Years before these Profits were in Being? Besides, those 200. Men whom *David* left at the Brook *Besor*, were not like any of the *lazy* Clergy, that through *Pride* or *Idleness* refuse to work, expecting to be maintained by other Men's Labours: But they were *fellow-Soldiers* with the other 400. that went, a part of the *same* Army, engaged in the *same* Service, and set forward with the rest in the *same* Expedition, and went on together *as far as they were able*; but having spent their strength in the three days march from *Aphek* to *Ziklag* before, and now again in a hot Pursuit of the *Amalekites*, they *fainted on the way*, and could not go over the Brook *Besor*, and therefore were fain to abide there. How unlike is this to the Case of these *Lordly* Priests! And how irrelative to the present purpose!

But, says the Priest, *finally*, *Will T. E. say, It is Oppression in the Priest to take his full tenth, and make the Countryman no satisfaction for his pains? If this be Oppression, then God was the Author (according to T. E.) and the Levites the*

the Instruments of Oppression, since they were ordered to take the full Tenth without any Compensation, pag. 217.

That doth not follow, nor can be fairly inferred, unless the *Priests* now were under the same Circumstances that the *Levites* were under, unless *England* were as fruitful as was the Land of *Canaan*, unless our *Laws* and *Polity* were the same with theirs, and unless we had as plain and positive a *Command* to pay *Tythes* as the *Jews* had. *Tythes* were suited to the state and condition of that Country and People, and expressly commanded by God: but neither are they at all suitable to the state and condition of this Country and People, nor any where commanded by God to be now paid. There was an equality in the *Jews* paying *Tythes* to the *Levites*, because the *Jews* enjoyed the *Levites* share of the Land, and every Family of the other Tribes had their Lot enlarged by the division of the *Levites* Part amongst them; so that *Tythe* with them was but a kind of *Commutation* or *Exchange* for Land. But it is not so in *England*: the *Priests* here are not debarr'd from having Lands as well as other Men, but are equally capable of enjoying *temporal* Estates, by *Descent*, *Purchase*, or otherwise, as the rest of the People are. Besides, the Land of *Canaan* was so fruitful, that with less than half the Charge which the *English* Husband-man is now at, they frequently received six or eight, and sometimes ten times as much increase as Lands in *England* usually produce; by means whereof they might with more ease pay the full tenth to the *Levites*, than the *English* Farmers now can the twentieth part to the *Priests*. These Considerations, duly weighed, will make it evidently appear, that although *Tythes* were not an Oppression to the *Jews*, yet they may be (and are) so to us, who have neither the same (nor any) *Command* from God to pay them, nor the same (nor any) *Compensation* for them, nor equal ability to undergo them, as had the *Jews*. And though the *Priest* says, *The Levites were ordered to take the full tenth without any Compensation*, yet therein he speaks not the truth: for they that paid the *Tythes* had the *Levites* Lands (*viz.* those Lands which would otherwise have fallen to the *Levites* share) divided amongst them: so that they had a *Compensation*, Lands for *Tythes*. The *Priest's* Argument therefore is fallacious, and his Conclusion

sion utterly false. He infers not rightly, when he says, *If it be Oppression in the Priest to take the full tenth, &c. then God was the Author of Oppression.* The Consequence is not true: for in *Canaan*, where God was the Author of taking the full tenth, there it was *no Oppression*; and in *England*, where it is an Oppression, here *God was not the Author of taking the full tenth.* Thus we see, that for the Priest to take the full tenth without making the Country-man any satisfaction for his pains, may be truly called an Oppression, and yet God not be thereby taxed with being the Author of it. But these gross *Absurdities* the Priest runs himself into by over-hastily and inconsiderately catching up a wrong Conclusion, that what was lawful, just and equal between the *Jews* and *Levites*, in the time of the Law, and in the Land of *Canaan only*, must needs be so in all times and places between other People and their Priests; not duly weighing the *different Circumstances* under which the *Jews* then stood, and others now stand.

Let us here now how the Priest says the Country-man is compensated for his pains. *St. Augustine saith*, (if the Priest says true) *God gives us all the nine parts, in compensation for our pains, in providing the tenth for him, ibid.*

What a pretty *Notion* is this, neither confirmed by Scripture-Evidence, nor backed with any Reason. He thought (it seems) *St. Augustine's ipse dixit* would have passed, but it will not, at least with me. God gives us all the nine parts, 'tis true, but not to reward us for providing him the tenth: *for he gives us the Tenth as well as the Nine.* And as he gives us *all*, so he expects we should use it *all* in his Fear, and imploy it *all* to his Honour, the *nine* parts as well as the *tenth*, and the *tenth* part as well as the *nine*. But he that thinks God gives him the nine parts upon condition that he shall provide the tenth for him, may be in danger to be begged, and so lose the nine parts too.

Another Conceit the Priest has to this purpose, which he pretends to fetch from *Sr. Hen. Spelman*; and that is of the sacredness of the number *Seven*, and that by right God should have had a full seventh part of our Profits, but that in compensation for our pains he remits three parts, and so is content with a tenth.

If this be *true*, *St. Austin* was out : for he (according to the Priest) says, *God gives us all the nine parts, in compensation for our pains, in providing the tenth for him : But this (taking no notice at all of the nine parts) says, God gives us back three parts of our Profits in compensation for our pains, and instead of a seventh, is contented with a tenth part of our Estate.* Methinks the Priest might have considered, before he had brought these two Sentences together, that there is *some odds* between giving *nine parts* in compensation for the pains in providing the *tenth*, and giving back *three parts* in compensation for the pains in providing the *seventh* ; wherein not only the *Claims*, but the *Allowances* also for *pains*, are very *disproportionable*. However, if (as he fancies) God did give back to the *Jews* three parts of their Profits, *in compensation for their pains* ; then seeing the Husband-men here, in many places, are at well nigh *three times* the pains and charge the *Jews* were at, it might justly be expected, that if God did now require any such Tribute, he, who is perfect Justice, would make *his Abatements proportionable to the pains*, which must necessarily be taken in providing his part, whence the same Reason that is supposed to have brought it from a *seventh* to a *tenth*, on account of *Reward for pains*, would long since have drawn it from a *Tenth* to a *Fifteenth*, as a more ample *Reward for greater pains*. But leaving these petty Conceits to the Judgment of those *sober Men* to whom he propounds them, I will go on to that which the Priest offers as a further Answer yet to my Objection.

I will only add, (says he, pag. 218.) That the Priest's Payment is more merciful than the Landlord's ; for the Landlord expects his full Rent, be the Year never so bad, or the Profits never so few or small ; but the Priests part cannot exceed the Increase ; if it be little, he hath but little ; if God gives much, the Country-man is able to pay more.

The Landlord, I grant, doth expect his full Rent in bad Years, as well as in good ; but he never expects more than his Rent. be the year never so good. Though he often consider the Tenant's Losses in bad years, yet if the best years happen within the term of his Contract, he expects no Advance of Rent thereby. Now, *if there were Truth* in what the Priest says of his own part, it were something to the purpose ; but alas ! *it is utterly false.*

He says, *The Priest's part cannot exceed the Increase.*

It may be he means, *it should not* ; but then the Priests are the *more too blame* in exceeding what they account their part : For certain it is, that where there is *no increase*, nay, where there is a plain and manifest *Decrease*, where the *Crop* is not so much as the *Seed* that was sown, even there do the Priests claim and take a *tenth part*. Now why do they thus, if their part cannot exceed the *Increase* ? Doth not this convict them of taking a *part* where themselves confess they should have *no part* ? If a Man Sow *twenty* Bushels of Wheat, and receive at Harvest but *ten* Bushels again, would any Man but a Tythe-Taker call this an *Increase* ? Yet these Priests have learned *new Figures* of Speech, and will call it an *Increase from twenty to ten* ; and though the *poor* Farmer lose *half* his Seed, and *all* his plowing and other Charge, (which seldom comes to less than thirty Shillings an Acre) yet shall he not escape so ; the Priest will have a bout with him too, and make him *poorer* yet, by taking from him the *tenth part* of the *Remainder* of his *Decrease*. Yea, though the Seed that was sown was tythed *the year before*, and hath not now produced *its own value*, yet is it now tythed over again, and thus the Priest takes Tythes of *one thing twice*. Judge now, Reader, if this be not *Injustice*, if this be not *Unmercifulness*, if this be not *great Oppression*. Yet doth the Priest *sooth up* the poor Husband-man, and *sawns* upon him with *flattering words* ; *Indeed* (says he) *the Priest is hereby obliged to sympathize with his Neighbours, since he is a Sharer in their Gains and Losses*, pag. 218.

In their *Gains* to be sure he'll be a Sharer, and in one respect in their *Losses* too, that is, Let them *lose* what they will, if they do not lose *all*, to be sure *he'll have a share of what is left*, how little soever it be. Thus *he hath a share in making them lose*, to that he sets *both* his hands ; but to bear a part of the Husband-man's Loss, he will not stretch out the least of his Fingers. Does he *bear* a share of the Husband-man's Loss, who when the Husband-man reaps but *half the Seed* he sowed, and loseth *three times* the value of his Crop beside, takes from him the Tythe of that little that remains, although it was tythed the year before, and no increase, but so much loss upon it since ? *Such Sharers in Losses* the Husband-man had better be

be without, than have. Yea, it were far better for him that the Priest would *only* share in his *Gains*, and never pretend to *share* in his *Losses*: for when-ever he comes under that *pretence*, to be sure he makes him the *greater loser*: And yet he cries, *The Priest and the Husband-man ought to have the same care for one another.*

If the Husband-man had no more care of the Priest, than the Priest has of the Husband-man, there would not be so many *fat* Priests, and *lean* Farmers, as there are. The Husband-man indeed takes care and pains all the year round; but what care doth the Priest take, unless it be when Harvest comes to get as much from the Husband-man as he can? Thus indeed they both take care, though not both the same Care. The Husband-man's Care *enriches* the Priest, but the Priest's Care *impoverishes* the Husband-man.

§. 21. He is loth to confess that the Charge is much heavier now upon the People, than it was under the *Levitical* Priesthood; and endeavours to perswade the contrary by a *suppositive Computation* of the Charge then, which he borrows from *Godwyn*, as he from others; the sum of which is, That the Jewish Husband-man paid One thousand two hundred and twenty one Bushels out of Six thousand, that is, above a sixth part of his Crop, pag. 219, 220.

To which I reply, *first*, That the Computation is *doubtful*: for it supposes the Tythe of the whole Crop was to be paid to the *Levites*, after the first Fruits were taken out, which the Text seems not to allow. The express words are, Deut. 14. 22. *Thou shalt truly Tythe all the Increase of thy Seed, that the Field bringeth forth year by year.* There was the *Seed*, and the *Increase of the Seed*. The Seed was part of the former years *Increase*, and so was tythed *before*: but if it should now have been tythed again, together with its own *Increase*, it would then have been *tythed twice*. In order then to a right Computation, it seems, the Seed should first be deducted, and the *Increase only* computed; which will make a considerable alteration in the Account: for it must be no very small quantity of Seed, that produces 6000. Bushels of Grain.

But 2. This *more than a sixth part*, as he accompts it, was not *all* paid to the Priests and *Levites*, nor *all* appropriated to their Maintenance; but the *Fatherless*, the *Widow*, and the *Stranger* were provided for out of this. The Husband-man did not raise a *new Stock* to maintain the Poor (as now he is fain to do) but this defrayed all those Charges, and he and his Family had *their share* of it too. But if the Husband-men now should compute their Charge, and take an exact Account of what they pay both to the Priest and his Sub-Officers, and also to the Poor upon all Occasions, I am perswaded many of them would find a *sixth part* of their Crop doth not excuse them.

Again, 3. The Husband-man now pays Tythe of many more things than the *Jews* did, as Hay, Wool, Milk, Wood, &c. to omit things of less value, as Honey, Wax, Eggs, &c. yea the Priests now have the Tythes even of the Husband-man's Straw and Chaff as well as of his Hay, to the great Damage of the Husband-man, who often wants these to maintain his Cattle, always to make Dung to keep his Land in Heart.

But, 4. If nothing of all this were to be alledged: if the *Jews* had paid a full sixth part to the *Levites*, and that for the *Levites proper* use, and had undertaken the Relief of Fatherless, Widow and Stranger beside; and if the Husband-men now paid Tythes of *no more* things than what the *Jews* paid Tythes of, yet comparing the *great Charge* and *small Increase* the Husband-man now hath, with the *small Charge* and *great Increase* the *Jews* then had, it will still appear that the People are under a greater Burden, and the Charge lies heavier on the People now, who pay the tenth part to the Priest, than it did, or would have done on the *Jews*, had they paid, as they did not, a full sixth part to the *Levites*.

To what I urged before, to prove the Charge heavier on the People now, than it was on the *Jews*, viz. That the *Levites* having no Inheritance with their Brethren, the Lots of the other Tribes were the bigger, which was some Consideration for their Tythes, &c. The Priest answers, That though the *Levites* had not any *intire Country* set out together, yet they had fair Possessions in every Tribe, having Forty eight Cities, with Two thousand Cubits round without the Wall, appointed them by God; which (says he, pag.

220.) *was a better proportion than our Glebe-land, and in value might be esteemed the twelfth part of the Land of Canaan.*

He computes strangely to make the *Levites* Cities with their Suburbs a twelfth part in value of the Land of *Canaan*. Was that the way for the *Levites* to have *No Inheritance* (Numb. 18. 23, 24.) *No Part* with their Brethren (*Deut.* 10 9.) to give them a *greater part* than any of their Brethren had? For if (according to the Priest) they had had in Cities and Suburbs a *twelfth part* in value of the Land of *Canaan*; and they were in number (as *Selden* computes) scarce a *fiftieth part* of the People, they had had a notable Advantage by being (as I may say) *disinherited* of the Land, although they had received neither Tythes nor Oblations, but those Cities and Suburbs only. But what value soever those Cities were of, the *Levites* had them, and that by God's Appointment: But by whose Appointment have the Priests now their *Parsonage-Houses* and *Vicarage-Houses*, with their *Glebe-Lands*? Or what *value* may we suppose them to amount unto? If there be in *England* and *Wales* about ten thousand Parishes, to each of which a *Parsonage* or *Vicarage-house* belongs, these, could they be reduced into Towns, would make as many, and probably as fair, as those the *Levites* had. For ten thousand Houses divided into Forty eight parts, afford above two hundred unto each: and doubtless two hundred such Houses, as most of these are, with their great *Tythe-Barns* and other appurtenant Buildings, would make as large a Town as most, if not as any of them. Then for the *Glebe-lands* belonging to these Houses, there is no question but their extent doth far exceed the two thousand Cubits of Land allotted to the *Levites* round each City. For suppose there be but twenty Acres of *Glebe-land* to every *Parsonage* or *Vicarage-house*, one with another, yet that (not to make an exact calculation) casts about four thousand Acres to every two hundred Houses, which probably would surpass the Limits of the *Levites* Suburbs, at least a fourth part. This in short, only to shew, that if the *Levites* had Houses and Lands about them, so have the *Priests* now also, and that (so far as may be gathered) in *much greater quantity*. So that the *Levites* having Cities and Suburbs doth not at all abate the force

force of my Argument, but still it appears, that the Charge is *much heavier* upon the People now, than it was under the *Levitical Priesthood*: For if the *Levites* received Tythes of the People, *so do the Priests*, and that of *more things* than the *Levites* did; if the *Levites* had Houses of the People to dwell in, and some Lands about them for their Cattel, *so have the Priests of the People now*, and that (probably) in *greater* proportion than the *Levites* had. Thus far then the People now have the worst of it, but *much more* in that which follows: for if the *Levites* had Cities and Suburbs, they had not Inheritance with their Brethren; they had not those Cities and Suburbs and *the Share of the Land besides*. But the Priests now have not only Cities and Suburbs (as I may call them) but *Inheritances also* with their Brethren. They have not only Houses and Lands *equivalent*, at least, if not *superiour*, to what the *Levites* had, but *their share* also of the rest of the Land, *being equally* capable of holding Estates by Civil Title, as any other of the People are, And how much soever the Priests thus possess, so much the less the People have, and so much the *heavier* lies the Burden on them, than it did upon the *Jews*. Besides, Let it be considered what *vast* Revenues, what *great* and *rich* Possessions (sufficient to defray the publick Charge of the Nation) are *grasped* into the hands of *Arch-Bishops, Bishops, Prebends, Deans and Chapters, &c.* From whence, I pray, were these *squeez'd*? Was it not *from the People*? *Are not the People hereby impoverished to make the Clergy rich*? Were ever the *Jews* so served by their Priesthood? Had their Priests or *Levites* Lands or Possessions in the Land of *Canaan*, besides their Cities and Suburbs? Judge then, Reader, whether the Charge lies not heavier on the People now, than it did under the *Levitical Priesthood*, seeing the People now *pay more and enjoy less* than the *Jews* did.

Then for their *Offerings*, If the *Levites* had a part of the Sacrifices, a share of the Feast, a part of the voluntary Oblations, the *first Born* of Cattel, Rates for the redemption of the first Born of Men, and of Persons dedicated by Vow; *The Priests now have many more ways of drayning Money from the People*, and such as are *more burdensom* to People too. In the Sacrifices, Feasts and voluntary Oblations, as the Priests and *Levites* had a part, so the People also

also had their share. But in the Offerings and Payments which the Priests now claim and receive, the People have no share at all: so much Money is demanded and paid, with which the Priest feasts himself, but the People neither eat nor drink for it. But if there happen to be a Feast in the Parish, at a Christening (as they call it) or any other Gossiping Bout, who but the Parson? The price for Redemption of Persons dedicated by Vow was very uncertain. The Priest sets down fifty Shekels, which was the highest price that it could at any time amount unto. But in other Cases (more likely to happen) the price was sometimes thirty, sometimes twenty, sometimes ten, sometimes five, and sometimes but three Shekels; and if the Party vowing was poor, then was he to pay but according to his ability, Levit. 27. But these in general happened so rarely, that little comparatively could come to the Priests thereby. And indeed, if the many Arts and Engines which the Priests have and use, to screw Money out of the People by, were reckoned up together (some of which in my former Book, pag. 349. are presented to the Reader's view) the Jewish Offerings to their Priests would seem small in comparison of what the Clergy now hath.

Two Passages more out of my Book he quarrels with in this Section, one is, that *Those Tythes and Offerings under the Law maintained all the Officers belonging to that Tabernacle, so that the People were at no further Charge.* To this he says, pag. 222. *Pray what [All] was there to be maintained? None beside the Levites, except the poor Nethinims, who were Gibeonites, and did the Drudgery of the Temple.*

It matters not what [All] there was; It is sufficient that all the Officers (Priests, Levites and Nethinims) were maintained by those Tythes and Offerings, and the People not put upon any new charge. Whereas now notwithstanding the heavy Charge the People are at in maintaining their Priests, they are fain to begin again, and make new Provisions for the Maintenance of the Nethinims of these times (the Clerks and Sextons, &c.) to do the Priest's drudgery, which the Priests are either too fine or too idle to do themselves, and too Covetous to pay for doing. This Charge therefore, be it more or less, is so much more than the Jews were liable to.

The other Passage is, That out of the Tythes under the Law Provision was made, for the Fatherless, the Widow, and the Stranger, Deut. 14, 28, 29. This, he says, is another mistake, if I mean these were provided for out of the Levites Tythe.

He may see what Tythe I meant by the Text I quoted, which speaks of the third Year's Tythe, thus, Deut. 14. 28, 29. *At the end of three Years thou shalt bring forth All the Tythe of thine Increase the same Year, and shalt lay it up within thy Gates. And the Levite (because he hath no part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow, which are within thy Gates, shall come, and shall eat and be satisfied, &c.* Now whether he will call this the Levites Tythe or no, which was thus to be laid up for the Levite, Seranger, Fatherless and Widow in common (and was it seems to be ALL the Tythe of the Increase of that Year) yet to be sure it was included in that, which he says, was more than a sixth part of the Husband-man's Profits. So that those Tythes which the Husband-man paid, were not for the Maintenance of the Priests and Levites only, but of the Stranger, the Fatherless and the Widow also; and the Husband-man was at no further charge. And as Tythes were at first introduced in this and other Nations, under the specious pretences of Charity and Alms to to the Poor, so in the Settlement of them in this Nation, especial regard was had to the Poor, and particular Provision made for their Maintenance out of the Tythes, as appears by the Statutes of 15. Rich. 2. 6. and 4. Hen. 4. 12. Of the neglect of which, William Thorp (who lived under both these Kings, and is by Fox recorded for an holy Confessor of Jesus, though by this Priest branded with the ignominious Name of a Renegado) thus complaineth to the Arch-Bishop of Canterbury: ' It is now
' no wonder though the People grudge to give the Priests
' the Livelode that they ask. Mekil People now know,
' how that Priests should live, and how that they live
' contrary to Christ and to his Apostles. And therefore the
' People is full heavy to pay (as they do) their temporal
' Goods to Parsons and to other Vicars and Priests,
' which should be faithful Dispensators of the Parishes
' Goods: taking to themselves no more but a scarce Living
' of Tythes, nor of Offerings, by the Ordinance of
' the

the common Law. For whatsoever Priests take of the
 People (be it Tythe or Offering, or any other Duty or
 Service) the Priests ought not to have thereof no more,
 but a *bare* Living; and to depart the residue to the
 poor Men and Women, especially of the Parish of
 whom they take this temporal Living. But the most
 deal of Priests now wasteth the *Parishes Goods*, and
 spendeth them at their own Will after the World, in
 their *vain Lusts*: So that in few places *poor Men* have
 duly (as they should have) *their own* Sustenance, neither
 of Tythes nor of Offerings, nor of other large Wages
 and Foundations, that Priests take of the People in di-
 vers manners above, that they need for needful Suste-
 nance of Meat and Clothing: *But the poor needy People*
are forsaken and left of Priests to be sustained of the Parish-
ioners, as if the Priests took nothing of the Parishioners to help
the People with. And thus Sir, into *over-great* Charges
 of the Parishioners, they pay their temporal Goods
twice, where *once* might suffice, if Priests were true Dis-
 pensators. Thus he, *Martyrol. Vol. 1. pag. 494.* By
 which it doth appear that in former times *Tythes were re-*
puted to the Parish's Goods (not the Priest's *Freehold* and
Property, as these confident Priests now a-days have learnt
 to talk) of which the *Priests* were but *Dispensators* or
 Stewards, to receive a *bare* Living for themselves, and
 distribute the rest to the *poor* of the Parish, by which the
 Parishioners were exempted from further Charge in that
 respect, till the *Covetous* Priests took *all* to themselves,
 and shut the *Poor* quite out; which was gradually done,
 as by degrees the Payment of Tythes was at first brought
 in on the *Poor's* behalf, and *under pretence of relieving the*
poor. Nor do I remember I have read of any *other Provi-*
sion made for the *Poor*, or so much as the Name of *Over-*
seer of the Poor in any of our Statutes mentioned, until
 the Forty third Year of Q. *Elizabeth*, not full Eighty
 Years ago. For in the beginning of her Reign, Tythes
 (under the Name of the Goods of the Church) were re-
 puted the Goods of the *Poor*, and a Maintenance for the
Poor expected from the Clergy, as appears by the Injunc-
 tions given by the Queen in the Year 1559. of which the
 Eleventh runs thus, ' Furthermore, because the Goods
 of the Church are called the Goods of the *Poor*, and at
 these

' these days nothing is less seen than the Poor to be su-
 ' stained with the same, all Parsons, Vicars, Pensiona-
 ' ries, Prebendaries, and other beneficed Men, within
 ' this Deanrie, not being resident upon their Benefices,
 ' which may dispend yearly twenty Pounds or above, ei-
 ' ther within this Deanrie, or elsewhere, shall distribute
 ' hereafter among their poor Parishioners, or other In-
 ' habitants there, in the presence of the Church-War-
 ' dens, or some other honest Men of the Parish, the *for-*
 ' *tieth* part of the Fruits and Revenues of their said Bene-
 ' fice, lest they be worthily noted of *Ingratitude*, which
 ' reserving so many parts to themselves, cannot vouch-
 ' safe to impart the fortieth Portion thereof among the
 ' poor people of that *Parish*, that is so fruitful and pro-
 ' fitable unto them. It appears then, *the Poor were main-*
tained out of the Tythes, not only among the *Jews* in the
 time of the Law, but in this Nation, also till of late, that
 the *Priests* have *jostled* out the *poors* (whose Names they
 made use of to get Tythes by at first) and now ingross
all the Tythes to themselves, leaving the Poor upon the
 Parish's Charge. So that the Parish, though they pay
 their Tythes never so exactly, and to the full, are fain
 when that is done to begin again, and make *new Levies*
 upon every Man's Estate, to supply the wants of the
 Poor. And whether in this respect also, the charge is
 not heavier on the people now, let the indifferent Rea-
 der judge.

§. 22. He spends his next Section in quarrelling with
 me, for asking, *Whether it was not a Pope that set up Pa-*
rish-Priests? The occasion of the Question was this. The
 Author of the *Conference* (as this Priest in his *Right of*
Tythes, pag. 223. reports him) had given two Reasons
 why the Apostles took no Tythes: 1. Not of the *Jews*,
 because their own Priests were in possession of them:
 2. Not of the *Gentiles*, because of their unfixed Station.
 To each of these I returned an Answer in my former Book,
 pag. 351. then askt this Question, *Seeing the Apostles state*
of Life was unfixed, who, I pray, fixed your state of Life? Who
divided Provinces into Parishes, and set up Parish-Priests?
Was it not a Pope? For this Question the Priest derides
 me with a great deal of scorn, and says, (*Right of Tythes*,
 pag.

pag. 224.) *Never did any Man pretend to write of things he understood so little, as T. E. doth of Ecclesiastical matters. This All-knowing Quaker (says he) doth not understand, that the Apostles themselves fixed Bishops and Pastors in the several Cities they had converted, Timothy at Ephesus, Titus in Crete; giving them Commission to ordain and fix others in lesser Cities.*

He were a knowing Man himself, if he were able to prove this. Was *Timothy* fixed at *Ephesus*? *Titus* in *Crete*? By whom? *The Apostles themselves*, he says: But how does he prove it? He says it, and that's all. Methinks since he judg'd I do not understand this, he might have been so *curteous* to have offer'd some proof of it. By which of the Apostles may it be supposed that *Timothy* and *Titus* were *fixt* (as he expresses) at *Ephesus* and in *Crete*? *Paul* was as likely to have been the Man, as any other: For by his Ministry they both were converted to the Faith of the Gospel, with him they seem to have most conversed, and from him they received those Epistles which are inscribed to them. Yet so far was *Paul* from fixing *Timothy*, or *Timothy* from being fixed at *Ephesus*, that we find he was sent by the Apostle into *Macedonia*, *Acts* 19. 22. To *Corinth*, *1 Cor.* 4. 17. That he was with him at *Athens*, when he writ to the *Thessalonians*, *1 Thes.* 1. 1. and *2 Thes.* 1. 1. That he was sent to *Thessalonica*, *1 Thes.* 3. 2. 6. to *Philippi*, *Phil.* 2. 19. That he was with the Apostle at *Rome*, when he writ to the *Colossians*, *Col.* 1. 1. In Prison with him there, and released, *Heb.* 13. 23. and sent for by the Apostle to *Rome* again, not long before his Death, *2 Tim.* 4. 9, 21. So also for *Titus*, he was sent by the Apostle to visit the *Corinthians*, after the first Epistle was written to them, *2 Cor.* 2. 12. and 7. 6. and 12. 18. went afterwards again to visit the *Corinthians*, and carried the second Epistle to them, was sent for by the Apostle to come to him to *Nicopolis*, where he intended to winter, *Tit.* 3. 12. And after all this we find him gone into *Dalmatia*, *2 Tim.* 4. 10. If these be Arguments of their being *fixt* at *Ephesus* and in *Crete*, I confess I do not understand what he means by the word *fixed*. Will he ground the Fixation of *Timothy* at *Ephesus*, on the words of the Apostle *Paul*, *1 Tim.* 1. 3. (*As I besought thee to abide still in Ephesus, &c.*) or of *Titus* in *Crete*, on the words

of the same Apostle, *Tit. 1. 5.* (*For this cause left I thee in Crete*) he will find them both quickly *unfixt* again, and travelling from Country to Country to visit the Churches, to preach the Gospel, or to minister to the Apostles; and that *after* these Epistles were written to them.

But let us suppose, for the present, his Position to be true [viz. *That the Apostles themselves fixed Bishops and Pastors in the several Cities they had Converted, Timothy at Ephesus, Titus in Crete, giving them Commission to ordain and fix others in lesser Cities*] and see how miserably he wounds himself, and his Brother too, with his own Weapon. The Apostles, he says, took no Tythes of the Gentiles, because of their *unfixt* Station. Tythes, or any other fixed Maintenance, was utterly inconsistent with their *unfixed* state of Life, Confer. pag. 157. Yet the Apostles themselves fixed Bishops and Pastors in the several Cities they had Converted, Timothy at Ephesus, Titus in Crete, &c. Did ever Man that pretended to understanding so contradict and confound himself! He gives their *unfixt* Station, for the reason why they did not take Tythes, yet in the same Breath says, Timothy was fixed at Ephesus; Titus was fixed in Crete; the Apostles themselves fixed Bishops and Pastors in the several Cities they had converted. A fixed State then (according to him) it seems there was amongst them in the several converted Cities, and yet notwithstanding this, their *unfixt* State was the reason why they did not take Tythes. This is the Man that in derision calls me the *All-knowing* Quaker. This is he that says of me, *Never did any Man pretend to write of things he understood so little, as T. E. doth of Ecclesiastical Matters.* Let him see now, and be ashamed of his own weakness, and learn for the future to speak with more modesty of others.

He goes on thus concerning me, pag. 224. *He knows not how Eusebius and other Historians, reckon up the very Persons in all eminent Churches, ordained and fixed there by the Apostles.*

Is he sure he speaks truth in this? How knows he but that I do know what *Eusebius*, and other Historians say in this case, as well as himself? Without offence to him, be it spoken, I know no reason why I may not. But how much or little soever I know, I'll assure him I know more both in *Eusebius* and other Historians also, than I could ever

ever yet find Faith to believe: And if I mistook him not, he seem'd to be somewhat of the same mind in pag. 131.

Again, he says, *ibid.* *It will be News to him to tell him, That in the very beginnings of Christianity, wheresoever the Gospel was once planted, there were strict Canons made against the Clergy of one Diocess going into another to officiate.*

This is *News* to me indeed, and which is worse, *false News* too. How chance he quoted *no Author* of his *News*? Is not that a sign 'tis *News of his own making*? I confess I never heard before, that in the *very beginnings* of *Christianity*, there were any such *Canons* made, or any such *Diocesses*, as he dreams of. It behoves him therefore to set forth his *Author*, lest himself be reputed, and that deservedly, a *Raiser and Spreader of false News*. But in the mean time let us *sift his News* a little, and see how well it hangs together. He told us but now, that *Timothy and Titus were fixed at Ephesus and in Crete*, and that by the *Apostles themselves* (though he does not know by whom) yet we find not only the *Apostle Paul* sending *Tychicus* (a dear Brother, and faithful Minister in the Lord, *Ephes.* 6. 21.) to the *Ephesians*, *2 Tim.* 4. 12. But *Timothy* also at *Corinth*, at *Athens*, at *Theffalonica*, at *Philippi*, at *Rome*, &c. So likewise for *Titus*, whom he fixes in *Crete*: Doth not the *Apostle* speak of sending *Artemas* and *Tychicus* thither, and of sending for *Titus* to *Nicopolis*, *Tit.* 3. 12? Doth he not intimate, that *Zenas* and *Appollo* (one of whom was an *Expounder of the Law*, the other an *eloquent Preacher of the Gospel*) were at *Crete*, ver. 13? And did not *Titus* himself travel up and down into divers *Cities and Countries* in the labour of the *Gospel*? Was he not at *Corinth* once and again? And went he not also unto *Dalmatia*, *2 Tim.* 4. 10? Now if *Timothy* and *Titus* had been fixt (as he fancies) at *Ephesus*, and in *Crete*; if *Bishops and Pastors* had been fixt by the *Apostles* in all eminent Churches, and in the several *Cities* they had converted; and if in those times, in which fell the *very beginnings* of *Christianity*, there had been any such *Diocesses* as he dreams of, or any such *strict Canons*, as he conjectures, made against the *Clergy* of one *Diocess* going into another to officiate; Pray how did *Tychicus*, *Appollo* and others observe those *Canons*, when they went (as they did) to *Ephesus* and *Crete*? Or how well did *Timothy* and *Titus* obey them, when they went

to officiate at *Corinth, Thessalonica, Philippi, Rome, and* other places, which (according to this Priest) were distinct *Diocesses* belonging to other Men, into which by the Canon they were strictly forbidden to go to officiate? Doth not this discover the *emptiness* of his *Story*, and manifest the *falseness* of his *News*?

But we may guess at his date of *Christianity*, by the after-Instance he gives of a Canon of the General Council of *Chalcedon*, the date of which he willingly leaves out: but that Council was held (according to *Genebrard*) under *Pope Leo* the first in the Year 454. Was this in the very beginnings of *Christianity*? No; nor of the *Apostacy* from *Christianity* neither: for much Corruption, both of Doctrine and Practice, was in the Church before that time. Thus Reader, thou may'st see what his confident talk, of strict Canons and *Diocesses* in the very beginnings of *Christianity*, is come to. Would any Man of honesty, ingenuity or modesty impose such *falsehoods* upon ignorant Readers, or expose such folly to judicious Eyes!

He talks also pag. 225. of a *Synod among the Britains, held by St. Patrick, anno 456.* but without any mention of *Parishes*; and very confidently takes for granted, that long before the *Popes of Rome* so much as directed any thing here, the *Britains* had fixed *Arch-Bishops, Bishops and Priests*; by which if he means those *Priests* were fixed to *Parishes* (as now they are) which I observe he doth not expressly say, but only that they were fixed; they may believe it, that dare take his word for it, but prove it he never can. *Selden* in his *History of Tythes*, Chap. 9. Sect. 1. shews the contrary. But the Division of *Parishes* among the *Saxons*, the Priest ascribes to *Honorius the fifth Arch-Bishop of Canterbury, about the Year 640. or to Theodorus* (the next but one in that See) about twenty or thirty Years after.

Hence I perceive he thinks he hath sufficient Ground to deride me, for asking, *If it was not a Pope that divided Provinces into Parishes, and set up Parish-Priests.* Whether *Parishes* were divided by *Honorius, Theodorus*, or some other of later time, I think not worth Inquiry. I know the common Opinion attributes this work to *Honorius*; which yet is doubted by many, and some of great Judgment. It sufficeth my purpose, that whether *Parishes*

were set out, and Parish-Priests fixt thereto, by *Honorius* or *Theodorus*, it was done by the *Pope's* power: for either of these received his *Archiepiscopal* Authority from *Rome*, *Honorius* (says *Bede*, *Eccles. Hist.* l. 2. c. 18.) received the *Pall* of his *Arch-Bishoprick* from *Honorius* at that time *Pope* of *Rome*, and withal a *Letter*, in which the *Pope* grants to this *Honorius* *Arch-Bishop* of *Canterbury*, and to *Paulinus* then *Arch-Bishop* of *York* (to whom also he sent a *Pall*) this power, at their request, that which soever of them should die first, the survivor might, by the Authority of the *Pope's* Command, make such an Ordination of another in his room as should be pleasing to *God*. This shews they received their Authority from the *Pope*; and what they acted by that Authority, was done by the *Pope's* power. If therefore *Honorius*, as *Arch-Bishop* of *Canterbury* divided that Province into *Parishes*, and set up *Parish-Priests* therein, it cannot be denied but those *Parishes* were divided, and *Priests* set up, by the *Pope*, whose Instrument *Honorius* was therein, and by whose power it was done. And thus seems *Cambden* to understand it, in his *Britannia*, pag. 160. where, he says, *When the Bishops of Rome had assigned several Churches to several Priests, and laid Parishes unto them, Honorius, Arch-Bishop of Canterbury, about the Year of our Redemption 636, began first to divide England into Parishes, as we read in the History of Canterbury.* So that he refers this Act of *Honorius* to the *Bishop* of *Rome*, not only in point of power, but of example also. In imitation then of what the *Popes* had done, and by vertue of Authority received from the *Pope*, were these *Parishes* set out, and were *Parish-Priests* at first set up, whoever was the *Pope's* Agent therein.

The Priest concludes this Section thus; *And now* (says he) *we see T. E. hath neither Learning nor Truth in him, who attributes our fixing to a Pope, when the Apostles themselves shewed the way in this Practice, not intending that any Vagabond Speakers should be allowed, after once the Christian Church was settled.* pag. 226.

I am better acquainted with my self, than to pretend to any great store of Learning, and with his manner of writing, than to regard his Reflections on the Truth of what I have written. With great readiness I submit both to the Censure of the judicious and impartial Reader. But

as little Learning as he is pleased to allow me, I have enough at least to let him see, that, for all his great stock of Learning (with the Conceit of which he is so over-blown) he hath in this very Period expressed himself very unlearnedly and inconsiderately. The Apostles (he says) shewed the way in this Practice, not intending that any Vagabond Speakers should be allowed, after once the Christian Church was settled. *Vagabond Speakers!* It seems then with him, those Speakers that are not fixt to a Parish or Place are *Vagabonds*; and though such were allowed in the Christian Church before it was settled, yet after once it was settled, no *Vagabond Speakers* were to be allowed. Doth he not already begin to perceive, how for want of a little consideration, he has *stigmatiz'd* the Apostles and Disciples of our Lord with the infamous Brand of *Vagabonds*? Could all his Learning furnish him no better than with such a *Roguish* Epithet (for to *Rogues* the word *Vagabond* is usually now applied?) How little Reason has this boasting Man to vaunt of his own Learning, or undervalue another's!

§. 23. In his next Section he makes a faint attempt to help the other Priest off, who had so far over-shot himself in his *Conference*, pag. 157. that among other Reasons why the Apostles had not Tythes, he gave this for one, *That they needed them not, for as they had their Gifts so their Maintenance by a miraculous providence*; which he grounded upon *Luke 22. 35.* The falseness of this Argument I plainly shewed in my former Book, called, *Truth Prevailing*, pag. 352. Whereupon this Priest, in his *Right of Tythes*, pag. 226. says, *I hope when T. E. considers how wonderfully God opened the hearts of the first Christians, not only to give the Apostles Meat and Drink, but to sell all, and give the price to them, he will upon second Thoughts correct that Passage*, pag. 352, *and allow this to be an extraordinary and miraculous Providence of God's, to encourage their first beginnings.*

The other Priest grounded his Miracle upon the Apostles wanting nothing when they were sent forth without Purse and Scrip, *Luke 22. 35.* This Priest finding that too weak to bear him up, adds to it the believers selling their Estates, *Acts 4. 34, 35.* and to serve his End corrupts the Text too, saying *they sold all, and gave*
the

the price to the Apostles, as if they had transferred their own property to the Apostles, which they did not, but deposited it as in a common Bank, which was committed to the Care and Trust of the Apostles to distribute, but wherein the Apostles themselves had no more propriety than any other of the Church. Therefore the Text says, not that they brought the Prices of the things sold and gave them to the Apostles (which would imply an investing the Apostles with a peculiar propriety therein) but that they brought the Prices of the things that were sold, and laid them down at the Apostles Feet, which imports no more than a committing it to their Care, in whom the Trust was reposed, as *Treasurers* of the common Stock for the Maintenance of the whole Society; Whence it follows in the Text, *And distribution was made unto every Man, according as he had need.* In all which, I confess, I do not see the Miracle he talks of, and if he himself will have this to be a Miracle, he must then acknowledge *Miracles are not ceased*, the same thing having been practised by others of late Years, and I think by some yet in *Germany*. But if the selling of Possessions, and living in a Community had been a Miracle, yet it could not reasonably be assigned for a Reason why the Apostles did not take Tythes: for we read not that it was used in any of the *Gentile* Cities that were converted to *Christianity*, but only at *Jerusalem*, and there too for a short time. So that if this had been a Reason why the Apostles took no Tythes at *Jerusalem*, yet it could not be a Reason why they took none at *Rome*, at *Corinth*, at *Ephesus*, at *Coloss*, at *Thessalonica*, at *Philippi*, and other places where they preached the Gospel, and where this Practice was never used; nor at *Jerusalem* neither, after it was disused. Neither is it true which the other Priest says, *viz.* That the Apostles needed them not: for the Apostle *Paul* testifies of himself that he had learnt to suffer Need, *Phil.* 4. 12. and amongst other Hardships reckons his Necessities, *2 Cor.* 6. 4. and 12. 10. And it appears he used to work for his living, *Acts* 20. 34. which the *fine fingered* Priests now a-days scorn to do. Thus all these seeming Reasons appear to be indeed but empty Shews and vain Pretences, and the very, true and right Reason why the Apostles did not take Tythes, was because they knew that Tythes were a

part of the Ceremonial Law, given to the Jews, and abrogated by Christ.

The other Priest in his Conference, pag. 158. said, *If you conclude that we must be in all things, as were the Apostles, then must you of the Laity, now do as the Laity did then, who sold their Possessions, and laid them down at the Apostles Feet, Acts 4. And I can argue the one with the same Reason you can the other.* This I plainly disproved in my former Book, called, *Truth Prevailing*, pag. 353. shewing the different Grounds on which the Apostles and other Believers then acted; the one being positively bound, and under a necessity to preach the Gospel; the other being altogether free, and under no necessity to sell their Estates, but did it voluntarily. So that, what-ever the Priest at first thought, the same Reason will not serve to argue the one as the other; and that may probably be the Reason, that he, having no other Reason, was fain to let his Argument wholly fall, and take no further notice of it. Nor makes the other Priest, in his *Right of Tythes*, any other Reply to it than this, T. E. saith indeed, *they sold their Estates voluntarily*, pag. 353. *which is most true; and we do not desire any to sell them involuntarily now.* But (adds he, pag. 227.) *when our People sell all voluntarily as they did, we will quit our Claim to Tythes.*

Indeed! will ye so! what, after all this Bustle and Contest for a *Divine Right* of Tythes, will ye quit your Claim thereto, upon condition the People will sell all, as once Believers did! See, Reader, now the horrible Deceit and false Dealing of this Man in the Management of this Controversie, and how contrary he has argued to his own Judgment. Hath he not said over and over, That Tythes are God's part, God's due? How oft hath he called Tythes a *sacred Maintenance*, a *divine Tribute*, a *sacred Revenue*! &c. Did he not affirm, *they were grounded on the Law of Nature, and Primitive Revelation; and that they rely on an internal Rectitude and an eternal Reason*, pag. 49? Did he not assert, *That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers*, pag. 61? Was he not positive, *That our Lord Jesus and the Apostles said enough to shew, that the antient divine Right to the tenth part should be continued, and the Gospel-Ministers should be the Receivers of it*, pag. 71? Who that had

had read all this could have thought any other, but that he verily believed Tythes were so ordained and settled by God, that they were an immutable, unalterable Maintenance? Nay, K. *Hen.* 8. is, by the other Priest, charged with *Sacrilege*, for but alienating some part of the Tythes, (*Vindicat.* pag. 305.) And yet he now says, *When our people sell all voluntarily as they did, we will quit our Claim to Tythes?* Doth not this manifest that what he hath written before of the *divine Right* of Tythes was in *Hypocrisie* and *Disimulation*, to blind the Eyes of ignorant People? Had he sincerely believed Tythes to be so due, as in the places fore-quoted, he plainly affirms; had he faithfully believed that our Lord Jesus and the Apostles intended the antient divine Right to the tenth part should be continued, and that the Gospel-Ministers should be the Receivers of it; how could he (pretending, as he doth, to be himself a Gospel-Minister) *quit his Claim* to Tythes for any other Maintenance! Would he quit that which himself says our Lord Jesus intended *should be continued*, if he believed in earnest that Jesus ever intended so! And if he did not so indeed believe, how false was he, and how devoid of Truth, so to affirm! But what will not Interest and Advantage work, in *Men of corrupt Minds*! Tythes then however, are not, it seems, so *sacred* a Maintenance, so divine a Tribute, but that the Priests will *quit their Claim* thereto, when-ever they find they can *mend their Market*. Till then (says the Priest, *viz.* Till the People sell all voluntarily) *We desire the Quakers will let us quietly enjoy our ordinary Maintenance, and we are well content.*

No wonder. Fill them full, give them *what they would have*, and they are well content; but no longer. How like are these to some of them of old, that (as the Prophet words it, Mic. 3. 5.) *bite with their Teeth, and cry, Peace: and he that putteth not into their Mouths, they even prepare War against him?* Just thus it is with the Priests now: feed them, fill them, *keep them biting*; labour, toil and drudge for them; and make it thy Care that they be maintained in Pride, Idleness and Fullness of Bread, although thy own Family want, and they are well content, and will cry, *Peace, Peace, and sow a soft Pillow under each Arm-hole*. But if once thou beginnest to slack thy Hand, *look to thy self*. If once thou forbearest to put into their

Mouths, they will not only *prepare War against thee*, but will quickly too make War upon thee; will take thee Prisoner, and *spoil thy Goods*. In a word, if thou givest them not what they would have to bite, *they will bite Thee*.

§. 24. As he would be very well content to be maintained by the *Quakers*, so he would fain persuade the *Quakers* to be as well content to maintain him; and the chief medium he uses to persuade by is this, That to pay Tythes (*especially unwillingly*) is a piece of *passive Obedience*, to which a Man ought to submit quietly for Conscience sake, and in point of Obedience to the Authority imposing it, though it be never so much against his Judgment, pag. 127.

Doth this Man regard what he writes, who puts such a Gull as this upon his Reader; Where any thing is imposed by Authority, which is contrary to a Man's Conscience, no doubt the Man is as well obliged, on the one hand, to submit quietly, for Conscience sake, by a *passive Obedience*, to what is so imposed; as, on the other hand, not to act against Conscience. But who till now ever heard, that actually to pay Tythes is a piece of *passive Obedience*? Doth not the Law injoin Men to set out their Tythes, to separate the tenth part from the nine? Is not that Action? If thus to do be a *passive Obedience*, I would fain know what is *active*. Why, says he, If the King should bid the Quaker turn Minister, and take Tythes, his doing that were *Active Obedience*.

So it were indeed: but then his refusing to do it, and suffering quietly for so refusing, were *passive Obedience*. In like manner, if Authority command a Man to set out his Tythes, to separate the tenth part of his Corn from the nine, his doing that, were *active Obedience*: but his refusing to do it, and suffering quietly for so refusing, is *passive Obedience*.

But, he says, pag. 228. Our Saviour submitted to pay Tribute, which ought not to have been exacted of him. And St. Paul commands the Christians to pay Tribute and Custom to the Heathen Emperors, though they used it to idolatrous and wicked purposes.

Those were Taxes purely civil; which Tythes are not: And they were levied for a Civil Use, however afterwards disposed of; which Tythes are not He thinks
the

the Quakers may as well submit to (what they account) an unjust Payment, as to (what they call) an Unjust Imprisonment, pag. 229.

So they do : and much after the same manner. In the Case of an Unjust Imprisonment (*as that for Tythes is*) they do not imprison themselves ; but if the Sheriff or his Servants come, and take them to Prison, they make *no Resistance*, but *quietly* submit. So also in the Case of Unjust Payment (*as that of Tythes is*) they do not pay it, nor dare they : but if the Sheriff, or any other Authorized come, and take away their Tythes, or their Goods for refusing to pay them, they make *no Resistance*, but *quietly* submit. Thus they submit alike to an *unjust* Payment and and to an *unjust* Imprisonment, by a *passive* Obedience in each.

He begins to Cogg with the *Quakers*, and says, *If I were in their case, I could pay my Tythes in Obedience to the Laws of the Nation, though I did believe the Law never so unjust ; because this Payment (to one so opinionated) is a Penalty, and his Obedience therein meerly passive.*

He speaks very like a *temporizing* Priest ; but if he were in the *Quaker's* Case, he would be of another Mind ; for indeed he could not be in their case, unless he were *better minded* than he is. But *are Tythes a Penalty* ? What Offence are they a Penalty for ? Were Tythes then imposed as a *Fine* or *Mulct* for some *Transgression* ? The Party then, of whom they are demanded, ought in Justice to be first convicted of that *Transgression*, before the *Penalty* [Tythes] be required of him. This is a new *Crotchet* concerning Tythes. I have heard indeed of a *Penalty* for not paying Tythes ; but I never heard that Tythes themselves were a *Penalty* before. The *Quakers* perhaps might be somewhat beholding to him, if he would inform them what the *Transgression* was, for which Tythes were made a *Penalty*, that by keeping out of the Offence, they might avoid the *Penalty*. But is the Payment of Tythes a *Penalty* only to one that believes the Payment unjust (for so I understand him by the word [Opinionated]) It must then be the Belief of the Injustice of the Payment that makes it a *Penalty* ; and if so, then he that, so believing, pays it, *inflicts a Penalty upon himself*, which, beside the Injustice is *contrary to Nature*.

Again, says he, *I cannot remember ever to have read of any sort of People in the World before, who counted it a Sin to pay an Imposition supposed unjust ; which is no more a Sin, than to be Stockt or Whipt, to be Fined or Imprisoned ; all which we may submit to without Sin.*

To submit to Stocking, Whipping, Fining or Imprisoning is one thing ; but for a Man to Stock, Whip, Fine or Imprison *himself* is another : so to suffer for not paying Tythes is one thing, and to pay Tythes is another. This he says, and therefore cunningly changes his Voice from *Active* in paying Tythes, to *Passive* in being Stockt, Whipt, &c. When he speaks of the Payment, he says, *If I were in their Case, I would pay my Tythes, &c.* And, *I never read of any who counted it a Sin to pay an Imposition, &c.* Here he uses the *Active* [*to pay*]. But when he says it is no more a Sin, than to *be* Stockt or Whipt, to *be* Fined or Imprisoned, he turns from *Active* to *Passive* : for *to pay* is *Active* ; to *be* fined or Imprisoned is *Passive*. This Fallacy of his he thought perhaps the *unlearned Quaker* would not find out. He says, *We may submit to Stocking, Whipping, Fining and Imprisonment without Sin.* 'Tis very true ; and so we may to *Death* also : but doth it thence follow that a Man may without Sin *put himself to death*, be his own Executioner, and kill himself ? If it be *evil* for a Man to do this, how can he *without evil* do the other ? If he may not *put himself to death*, by the same reason he may not *stock, whip, imprison or fine himself*. And if Tythes be a *penalty* (as the Priest says they are, to one that believes the Payment of them unjust) he may no more *execute that penalty on himself*, by paying Tythes, than he may execute the *other Penalties* of Stocking, Whipping, Imprisonment or Death, by putting himself in the Stocks, by Whipping himself, by clapping himself into Prison, or by putting himself to Death. But seeing the Priest says, *If he were in our Case he would pay his Tythes, &c.* Let me put him the Question, Whether if he were in *our Case*, and were *sentenced to be Hanged* (as some of the *Quakers*, purely for their Religion, and conscientious Obedience to God, have been) he would forth-with take an Halter, and hang himself ?

He concludes, That *it is no Sin to pay Tythes, though it were a Sin in the Law to command them, and in the Priests to take them,* pag. 230.

The other Priest also in his *Conference*, pag. 151. says, *After all this Out-cry against Tythes, do the Quakers think the paying and receiving of them to be a Sin?* And in his *Vindication*, pag. 300. he complains that this Question was not answered, and says, *It was the most considerable Passage that he had.*

That Tythes were a part of the *Ceremonial Law* given to the *Jews*, and taken away by Christ's death, is largely proved before. They were a part of those *Offerings* which by the *One Offering* were ended, and so ended as *never to be offered again*, because the Offering of them again would have been a *denial of that one Offering* by which they were taken away. Now as it would be a *Sin* to offer the other Offerings of the Law, the *Burnt-Offerings*, *Meat-Offerings*, *Drink-Offerings*, &c. although commanded, so is it also a *Sin* to offer the *Offering of Tythes*, although commanded thereunto. If all the *Offerings*, *Sacrifices* and *Ceremonies* of the Law should now be set up again, as it would be *Sin* in them that should set them up, or command the performance of them, so would it be *sin* in them also that should *act* therein, or *consent* thereto. If a Man should *bring forth* his Oxen, Bullocks or Sheep to be made a Sacrifice or Burnt-Offering as of Old, this would be *Sin* in him that should so *do*, although commanded, as well as in him or them that should so command. But if a Man being so commanded should *refuse*, and his Oxen or Sheep be *taken from him* by force, or against his will, and made a Sacrifice or Burnt-Offering, the *Sin* would lie upon them that thus command or *act*, and the Man so *refusing* would be *guiltless* before the Lord. If a Man should be commanded to *Circumcise* himself, or to offer himself to be Circumcised, that Man if he should *actually Circumcise* himself, or *consent* to be Circumcised by another, would be guilty of *sin* before the Lord, notwithstanding his being commanded: But if he, who is thus commanded, shall *refuse* to Circumcise himself or to *consent* that another shall Circumcise him, and he be taken by force and Circumcised *against his Will*, the *Sin* will lie at their door who thus command or *act*, and the Man him-

himself, thus *refusing* to act, or to *consent* unto the Act, will be *guiltless* before the Lord. Now *Tythes being ended by Christ*, as well as the other Offering of the Law, and as Circumcision; it is a *sin* to pay Tythes now (*and a denial of the one Offering Christ Jesus*) as it would be a *sin* to offer the other Offerings of the Law now, or to be Circumcised. And as in those Cases, the being commanded would not excuse them from Sin that should *perform* those things; so neither in this case of Tythes, will the being commanded excuse them from Sin that *pay* them. But if a Man *conscientiously refuses* to pay them, and dares not *act* therein, nor *consent* thereto, though his Tythes should be forcibly taken from him, or any *Penalty* be inflicted on him, he in his thus conscientiously refusing to *act* therein or *consent* thereto (yet *not resisting*, but *quietly suffering*) will be found *guiltless* in the sight of the Lord. Hence it appears, that to *pay Tythes is a Sin*, as well as to *receive them*. And thus the one Priest's *false Position*, and the other Priest's *most considerable Passage*, are plainly and fully answered.

§. 25. His next Section treats of the *First Fruits* and *Tenths* paid by the Clergy to the Crown, *against which*, he says, *the Quaker hath nothing to say, but only that this Power once stuck in the Tripple Crown.*

Where he found this he might have found *more*: for in the same place (pag. 355.) in Answer to the other Priest, who called First Fruits and Tenths *one of the fairest Flowers* belonging to the Crown, I said, 'No Flower can be fair in an *English* Crown, which was taken out of a Pope's Mitre. And if nothing else could be said against it, but that it once stuck in the Tripple Crown, that alone were enough to make it unworthy to be worn in an *English* Diadem. Hence it appears, I not only had *more* to say, but said *more* also against this Flower (as they account it) of First Fruits and Tenths, than *only* that it once stuck in the Tripple Crown: for I shewed, that being taken out of a Pope's Mitre, it could not be a *fair* Flower in an *English* Crown, and that having once stuck in the Tripple Crown, it was *unworthy* to be worn in an *English* Diadem. Besides, those words [*if nothing else could be said against it*] imply there was *more* to

to be said against it, if need require, and opportunity serve. But this which was said was *more* than he was willing to take notice of, and that *little* he did take notice of, was *more* it seems, than he either knew how, or, at least, thought fit to Answer. He says upon it, pag. 230. *His Majesty will not so easily be wheedled out of so great a part of his Revenue, and so clear an acknowledgment of his Clergy's subjection to him.* What if he will not? Has this any appearance of an Answer? or carries it in it the least shew of an Argument?

The other Priest, Author of the *Conference*, seems to have something to say here, *Vindication*, pag. 325. First, he says, *I do not find that T. E. answers the Argument, but catches at a Phrase, &c.*

For my part, I see no Argument there to Answer, unless he will call it an Argument for Tythes, that the King hath a Revenue out of Tythes. And if that were his meaning, I take it to be Answer sufficient to such an Argument, to shew that the Tythes themselves, out of which that Revenue arises, are contrary to the Gospel of our Lord Jesus Christ? But can either of these Priests (or any Man else, using his understanding) think it an Argument of any force for the lawfulness or Equity of Tythes, that a Revenue arises out of them to the Crown? What *Evil* might not, in other Nations, be patronized by such an Argument? May not the *Papists* argue their *Indulgences* are right and good, because they bring in a considerable Revenue to the *Catholick* Chair, as they call it? Unhappy *Luther*! who saw not the force of this Argument, but zealously notwithstanding *exclaimed against Indulgences*. May they not from the same Argument infer the lawfulness of *Stews* at *Rome*, since from them arises a *considerable Revenue* to support the *Tripple Crown*? But though he is offended that himself is compared to the *Crow*, for calling first Fruits and Tenths so *fair a Flower*, yet he cannot deny but *this Flower stuck once in the Tripple Crown*; but then, he says, *it was stole from the English Diadem*, *ibid.*

Was it so? Did it ever stick in the *English* Diadem before *Hen. 8.* Stuck it there? That's more indeed than ever I read; and more I think than he is able to prove. But both these Priests urge the Payment of First Fruits and

and Tenth to be an *acknowledgement of the Clergy's Subjection.*

It may be it is so ; but there is no necessity it *must* be so. Is there no *other* way for the Clergy to acknowledge their Subjection but by paying first Fruits and Tenth? The Payment of Tribute is I confess an acknowledgement of Subjection ; yet not so, but that Subjection may be acknowledged *other* ways without it ; what acknowledgement else would all such be capable of making of their Subjection, who are *not in a condition to pay Tribute*, in which Rank a great part of the Nation will be found ?

Now to return to the Author of the *Right of Tythes* ; he spends the rest of his 47th Section in computing the Revenue the King receives from the Clergy, which yet he doth so confusedly, that it is hard to collect from thence any certain Sum for the Total of that Revenue. The best account I can gather from him is, that it is near 30000 l. *per annum*. Be it more or less, it is not much material. No doubt it is a large Sum (if fully paid.) But what a vast Sum is that then, which the Priests receive of the People, of which perhaps this may be scarce the *twentieth* part, being usually paid by Composition and at low Rates ! But the stress of the Objection I take to be this, That *if Tythes be taken away, the Revenue of the Crown is so much diminished as this amounts to.* The Answer is, *Conscience and Honour* ought to be preferred before *worldly Advantages*. If the Revenues of the Crown are not found sufficient without this, there are *other* and *far better* Ways of enlarging them than by this. Were this *Iron-Yoke* but once taken off from the *galled Necks* of the People, they would be certainly *far more able*, as well as probably *more willing*, to bear the publick Charges of the Nation. And it were not difficult to demonstrate that the Crown would be rather a *Gainer* thereby, than a *Loser*.

§. 26. He says in his next Section, pag. 231. *I shall not need now to confute that frequent and unjust Reproach of the Quakers calling Ministers Hirelings, pag. 356, &c. since I have shewed, the only Revenues they have are no other than what they have a three-fold Title to ; first, by the Laws of God and Nature : secondly, by the Donation of the right Owners : thirdly, by the Laws of this Land.*

He has as much need now as ever to clear himself and his Brethren (if he can) from the Charge of being *Hirelings*, since his *Tripple Title* is disproved, and *he cannot make out a Right to Tythes*. He talks much of the Law of God, but No Law of God can he shew for the Payment of Tythes now. He talks also of Tythes being due by the *Law of Nature*: but that's a Position so extreemly *ridiculous*, that it is enough to render him suspected for a *Natural*. These two make the first part of his *three-fold Title*. The second part is the *Donation of the Right Owners*. This is so far from being true, that it is utterly *impossible* it should be true: for Tythes being due (as himself says, pag. 196.) *out of the Profits only*, they to whom he ascribes the Donation of Tythes neither were nor could be the right Owners of *those Profits*, out of which the Priests now claim and take Tythes. They were the right Owners of those Profits that arose while they were possess of the Lands, and might dispose of those Profits, as they pleased (so it were not to an evil use.) But the present Proprietors or Occupiers of Land now, are as really the right Owners of all such Profits as are raised upon the Lands now, as they of old then were of the Profits that were raised in their times. Seeing then those antient Donors of Tythes could not make these Priests any Title to the present Profits, because they themselves were not the right Owners of these Profits. And the present Proprietors or Occupants, who are the right Owners of the present Profits, have not made any Donation of Tythes to the Priests; It is evident that *they have no Title at all by Donation*. Thus his *second String* also has given him the *slip*. His *third* is the Laws of this Land. But he must take notice, that the Laws do not *give* a Man a Right either to Lands, Tythes or any thing else; but do only *conserve* unto him that Right which he hath already, whether by descent, purchase or gift, and *secure* him, in the injoyment thereof, from Violence or Injury from others. If therefore he could have proved a Right, he might well have urged the Laws of the Land to *conserve* that Right: but if he has not *otherwise* a Right, he *in vain* expects the Laws should make him one. Nor do those Laws which injoyn the Payment of Tythes, pretend to *give* a Right to Tythes; but suppose the Priests to have a Right, and there-

therefore take care to secure that *supposed* Right unto them. But now it appears, that that *Supposition* was grounded upon a *Mistake*, and that *the Priests have no Right at all to Tythes*, but that all their Claims are *false*. That they have *no Right* by the Law of God, *no Right* by the Law of Nature, *no Right* by any Donation or Gift from the Right Owners of the *Profits*, out of which (and which *only*) they claim Tythes. Now the Reason and Ground of the Law being, not to make a Right, but to *conserve* and *secure* to Men that Right they have, if the Priests have no Right to Tythes (as I have proved *they have not*) then is there nothing for the Law to conserve or secure to them, and so that Law, with relation to them, is at an end: for the Rule in Law being, *Cessante Ratione Legis, cessat Lex* (i. e. *Where the Reason of the Law ceaseth, there the Law it self ceaseth also*) the Reason of the Law ceasing in this Case, where it hath nothing to conserve, the Law it self must needs also *cease* (*de jure*) according to that Rule. Thus the Priest's *threefold Cord* is broken, and down falls he and his pretended Right of Tythes together.

But in order to clear (if it were possible) the Priests from the just imputation of Hirelings, he says, pag. 232. *The People do not hire them, they set them not on work, nor do they, out of their own, give them any Wages.*

This doth but further discover the *Unrighteousness* of the Priests: for if the People do neither hire them, nor set them on work, how *unreasonable* and *unjust* are they to demand, yea, and *force Wages* from them, that neither hired them nor set them on work! *Is this to do as they would be done unto?* Would the Priests think it equal that any of their Parishioners, who are hired and set on work by others, should come and demand Wages of them, when as they neither hired them, nor set them on work? The latter part of his Sentence is a *positive untruth*. The words are these, *Nor do they* (the People) *out of their own, give them* (the Priests) *any Wages*. This is *utterly false*. The Wages which People give them is truly and properly out of the Peoples own: for it is out of the yearly Profits, and the yearly Profits are truly and properly the Peoples own, and belong not to any Man else.

Next he says, *They (the Priests) are employed by God, and he hath provided for them.*

I deny that they are employed by God : let him prove it if he can. If they were employed by God, they would be content with such Provision as he hath made for them whom he employs, and not thus scrape and scratch, rend and tear, and *never think they have enough.*

In the rest of this Section he charges me with *loading the Loyal and Suffering Clergy with a foul Calumny*, in saying, *They fled, and left their Flocks to the Mercy of those whom they accounted no better than Wolves, &c.*

This is matter of Fact, of which the whole Nation was then a Witness ; and there is scarce a Parish wherein some are not yet living who are able to judge whether this be a *foul Calumny* or a *just Charge*, to whose Censure I submit it.

He says, *They were sequestred, imprisoned, silenced, and by armed Soldiers violently torn from their Cures.*

This may be true of some of them, whose Unhappiness it seems it was to lose what was *none of their own.* But if they had indeed been *employed by God*, and had taken the Apostles for their Example (*Acts 4. 18, 19, 20. and 5. 28, 29, 40, 41, 42.*) though they had been sequestred, imprisoned, and by armed Soldiers violently torn from their Cures, yet they would not have so been *silenced.* If such things as these could have *silenced* the Apostles and those others that were *employ'd by God*, in the first appearance of *Christianity* in the World, the sound of the Gospel had not rung *so loud* nor *so far* as it then did.

In conclusion, as he raises to them *Trophies of Praise*, and celebrates their Names with the highest *Eulogies* his fancy could furnish him with : so on me he casts up the *overflowing of his Gall*, and with it the most reproachful and scurrilous Expressions his imbittered Mind did suggest unto him. Then he calls *the Loyal and Suffering Clergy* — *These Noble Sufferers* — *Such Illustrious Names* — *whom All the World Admires and Venerates.* Of me, he says, *This black-mouthed Slanderer may publish his own venomous Impieties.* But as this *putrid matter* doth only discover the *foulness of the Stomach* from whence it came, but doth not at all defile me : so I envy not them all the *Odours and Per-*

fumes he has provided to *sweeten* their Names withal, which perhaps there may be need enough of.

The Author of the *Conference* took another Course to acquit the Priests from the Charge of being *Hirelings*, by comparing the Priests with the *Judges of the Land*, and *Tythes* with the *King's Allowances* to the *Judges*. In my Answer to him, I shewed his fallacy in this so plain, that this other Priest (who came in for his *second*) was not willing to meddle at all with the matter, but left him to get off as well as he could. He said in his *Conference*, pag. 159. *You know the King has twelve Judges, &c. And these have an honourable Allowance from the Exchequer, will you therefore say that they are Hirelings, and sell Justice? And is not ours the same Case?* I answered (in *Truth Prevailing*, pag. 356.) ‘No: for you pretend to be Ministers of Christ; whereas they pretend no higher than to be Ministers of State. You call your selves Spiritual Persons: but you reckon them but Lay-men. You challenge to your selves a Spiritual Function: they claim but a civil or temporal Office. They therefore standing in a civil Capacity, may reasonably and fairly, without any imputation of Injustice, receive what their Master is pleased to bestow upon them. But you, who pretend to be Ministers of Christ Jesus, are therefore justly condemnable as Hirelings, because ye will not be content with that Maintenance, which he (whom ye call, though untruly, your Master) hath appointed, but seek for Hire from others. Out of this he takes the first Sentence only, which was this [*You pretend to be Ministers of Christ, whereas they pretend no higher, than to be Ministers of State*] and passing by all the rest, makes this Reply to that. *I thought* (says he, *Vindication*, pag. 326.) *that every Magistrate had been a Minister of God: St. Paul had ill luck, that he had not our inspired Ellwood to correct him, when he said, He is the Minister of God to thee for good, &c. and beareth not the Sword in vain, Rom. 13. 1, 4.* That he may not have as ill luck in wanting Correction, as he fancies St. Paul had, it will not be amiss to correct him before we go any further. He says, *He thought every Magistrate had been a Minister of God.* In what sense did he understand the word *Minister*, when he thought so? Did he think every *Magistrate* was a *Minister of God* in the

the same Sense and Notion wherein he himself pretends to be a *Minister* of Christ? If he thought so, he must *think again*. If he did not think so, he doth but collude and urges this Text with a design to deceive his Reader. However his Comparison between the Priests and Judges will not hold, their Cases are not the same. 'Tis true that Magistrates are Ministers of God, but that is as they are *Ministers of State*, as they bear the Sword. They are Ministers of God in a *political* and *civil* Administration, and so are called *Civil Magistrates*. But the Priests pretend to be Ministers of the Gospel of Christ Jesus, which is a *spiritual* Administration. So that neither are the Priests Ministers of God in the same sense that the Magistrates are; nor are the Magistrates Ministers of God in the same sense that the Priests pretend to be. Yet this Priest says, *Is not our Case the same with theirs?* Not at all, say I: for first, The Judges are what they pretend to be: *so are not you*. They pretend to be *civil* Magistrates, Ministers of *State*; and so they are indeed: but you pretend to be Ministers of the Gospel of Jesus Christ, and *are not*.

2. They are contented with that Maintenance which their Master, the supream *Civil* Magistrate, hath allotted them, and seek no further: but you are not contented with that Maintenance which the supream *Spiritual* Magistrate, Christ Jesus, whom you (though untruly) call your Master, hath allotted for the Ministers of his Gospel, but hunt about for more. And indeed, such *very Hirelings* are the Priests grown, that that Parish which is able to give *most Wages*, may have their choice of Priests, take them *upon Tryal* and *hire* which they will. I do not herein discover a Secret, but write that which almost every body knows. In short, whether the Priests are *Hirelings* or no, let them judge who are fain to *hire* them, to *bargain* with them, and in small Parishes, and little Vicarages, to engage and *enter into Covenants* to them to make their *Wages* worth so much a Year, or else they would not stay with them, nor Preach to them. Nay, are not the Priests *Hirelings* to one another, as well as to the People? Do not many of the *rich* Priests get *three* or *four* Benefices into their Hands together, and *Hire* other *poor* Priests (whom they call *Curates*, but the People call them *Journey-men*) to preach for them? And many of these *Underling* Priests are not

Beneficed Men (as they term it) but only drive a *small Trade*, by Preaching for others that either are not willing to take the pains, or cannot possibly themselves supply so many places, as they have engrossed into their Hands. Thus these *poor Curates* have some of them, two or three Masters a-piece, by whom they are plainly and positively hired, from whom they receive certain *standing Wages*, and are engaged to Preach or read Prayers so many times in the Month. Now what will the Priests say of these? May not these be justly called *Hirelings*? Yes sure, and very *Canonical Hirelings* I think; for they are *Priests hired by Priests to do Priest's work*: and if such *Priests* be not *Hirelings*, I confess I know not what an *Hireling* is. But leaving this to others judgment, I return to the Author of the *Right of Tythes*.

§. 27. He begins in his 49. Section thus. *T. E. once more attempts to justify the Quakers in detaining Tythes, although their separation be voluntarily; but this is sufficiently confuted before, Sect. 9. And I desire the Reader only to remember the Instance of the Truant-Boyes wilful absence from an endowed Free-School, pag. 233.*

This which is a chief part of the Controversie (at least between the Priests and the *Quakers*) the Priests have little mind to meddle with, so far as I perceive. Whether Tythes are due at all from any, even from those that hear the Priests, and receive their Ministry, is the *general Question*. But if Tythes were due from those that receive the Priest's Ministry and hear them, yet whether they are due from the *Quakers* (and others) who neither hear them, nor receive their Ministry, is the *particular Question*. The concluding the general Question in the *Negative*, concludes the particular Question in it: But the concluding the general Question in the *Affirmative*, doth not include the particular Question. If Tythes are not due at all from any (even from those that hear the Priests, and receive their Ministry) then to be sure they are not due from the *Quakers*, who utterly disown them and their Ministry. But if Tythes could be proved to be due from such as hear the Priests and receive their Ministry: yet it follows not that they are due from the *Quakers*, who neither hear them nor receive them. So that the Priests have

have a *double* Task to perform: *first* to prove Tythes due to them from such as do hear them; secondly (when that's done, which can never be done) to prove Tythes due to them from such, as are so far from hearing them, that they altogether disown them. Now the latter of these (which is the direct and immediate Case between the Priests and the *Quakers*) the Priests have been *very backward* to come to, and have as *feebly* performed (if what they have said in this Case may deserve to be called a Performance) as *faintly* undertaken. The first Priest cast it off to the *Fag-end* of his *Conference*, pag. 161. and then too said as little to it, as well he could: yet to that little that he said (scarce fifteen Lines) I returned him more than three Pages in Answer; to which he was more wary than to Reply a word. And the other Priest, in his *Right of Tythes*, when he came to this part, where it behoved him to have shewed his *utmost* skill and strength, chose rather it seems to let it slip with a Reference to another Section, saying, *This is sufficiently confuted before*, Sect. 9. In which place too he only touches it by the by, and gives an Instance of certain *Truant-Boys* wilful absence from an endowed Free-School, which is the *only* thing he here desires his Reader to remember. But what the Priest hath said in that Section, and particularly his *boyish Instance*, the Reader may find fully answered, and I make no doubt to his satisfaction in the third Section of the third Chapter of this Book, to which, for avoiding needless Repetitions, I refer him.

But although the Author of the *Right of Tythes* had *no edge* (as it appears) to meddle with this part of the Controversie: yet that he might not be *sentenced* by the Reader for a *Mute*; if he should have wholly passed it by; he thought it expedient to make a shew of saying something, and therefore pickt out a Passage or two, on which he nibbles a little. First, he says, pag. 234. *T. E. saith, pag. 358. Some Ministers are Vicious, and such as the Apostle hath exhorted us to with-draw our selves from.*

He is willing I perceive to make my Question a Position, and I do not much matter if he do. The Occasion of my words was this, The Priest, in his *Conference*, pag. 161. said, *The Minister is not to blame for their Separation, &c.* Hereupon I asked, 'If the Minister be one that

' for Corrupt Interest hath intruded himself (as it seems
 ' by what he says in the *Conference*, pag. 11. some such
 ' there be) If the Minister be a Man of Vicious and In-
 ' temperate Life, of a disorderly Conversation, such as
 ' the Apostle has exhorted to with-draw from, is not
 ' the Minister then to blame for the Separation? Now I
 observe this Priest is so *cunning*, that he neither attempts
 to *clear* the Priests, nor at all undertakes to *resolve* the
 Question. *Clear the Priests he could not*, their *Corruption*
 being confessed by his Brother Priest in the 11th page of
 his *Conference*, and that Confession confirmed also even by
 National Experience. To have answered the Question
 had been no less difficult; for to deny that a *corrupt* Inter-
 est, a *vicious* and *intemperate* Life, and such a *disorderly*
 Conversation as the Apostle has exhorted to with-draw
 from, are a sufficient and justifiable Cause of Separation,
 were to exceed all bounds of *Modesty*: and yet to grant,
 that, where this Cause is, *the Minister is to blame for the*
Separation, had been not only a *Contradiction* to his Bro-
 ther Priest, affirming the contrary (which yet between
 them two had been *no new thing*) but even a cutting with
 his own hand the Throat of his own Cause. To avoid
 all these Dangers at once, he turns my *Question* into an
Affertion, and then instead of an *Answer* to it, gives me
 a *Question* to answer; which is this. *But do not the Qua-*
kers separate from good Ministers as much and as well as from
bad?

This I confess is a pretty Device to beg a Concession
 that *some of them are good*; but I will not grant him that.
 Yet I would not here be mis-understood; I speak not of
 them now as *Men*, but as *Ministers*. I reflect not (in this
 place) on their *Conversations*, but on their *Ministry*. Some
 of them perhaps may be sober, temperate and of orderly
 Conversation; but none of them are *Good Ministers*, be-
 cause they are not the *true Ministers* of the Gospel of
 Christ Jesus, though they all pretend so to be. This
 premised, my Answer is plain and short, in the *Negative*,
 I deny that the *Quakers* do separate from good *Mini-*
sters.

He adds, *A Vicious Minister may be a pretence to them who*
resolved to separate however; but his Vice is not the true Cause
of their Separation.

The Causes of Separation may be to divers different. The *Vice* of the *Ministers* to some, the *Vice* of the *Ministry* to others ; a *debauched* Priest to some, a *false* and *antichristian* Ministry to others ; and either of these is Cause sufficient to separate upon. A Priest's *Debauchery* is Cause enough to justify a Separation from that *Priest* : a Ministry's being *false* and *antichristian* is Cause sufficient to justify a Separation from that *Ministry*. And as that *Minister* is to blame, whose *Debauchery* is the Cause of Separation from him : so that *Ministry* is to blame also, whose *false* and *antichristian* State is the Cause of Separation from it.

But he says, *I* bely St. Paul, in saying, he exhorts the People to with-draw from a bad Minister ; he bids them not (says the Priest, pag. 234.) with-draw from a Father, but a Brother walking disorderly, 2 Thess. 3. 6.

Was ever poor Man so hard put to it ! How great a strait must he be in, that would make use of such a pitiful shift as this ! Are the Priests got so high, they disdain to acknowledge the People for their Brethren ? They learnt not that from Christ Jesus, nor any of his Apostles. For Christ was not ashamed to call them Brethren, unto whom he declared the Name of his Father, Heb. 2. 11, 12. And the Apostles in their Epistles salute the Saints by the Title of Brethren. Thus Paul, Rom. 12. 1. and in almost all his Epistles. Thus James, chap 1. vers. 2. Thus Peter, 2 Epist. 1. 10. Thus John, 1 Epist. 2. 7. Nor is any Compellation more frequent in their Writings, than this of Brethren. Yea, in that very place wherein Paul gives this monitory Counsel to the Thessalonians, he calls them Brethren. And says the Divine John to the Churches of Asia, *I am your Brother*, &c. Rev. 1. 9. The Apostles then and the rest of the Saints were Brethren it seems, and yet saith Paul to the Tesselonians, *Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye with-draw your selves from every Brother that walketh disorderly, &c. From every Brother !* Either then the Minister must not be a Brother, or, if he walk disorderly, must be with-drawn from, although he be a Minister. Besides, What were those false Teachers that troubled the Churches of Galatia and Corinth ? Were they not bad Ministers ? Did not Paul wish they were even cut off, Gal. 5. 12 ? And

can any one think he would not have had the *Galatians* with-draw from them? But I do not at all wonder *this Priest* is so unwilling the People should with-draw from a *bad Minister*.

Next he says, *I run again into my old Mistake, applying Christ's Directions to his Disciples on a private Mission to Unbelievers, as if it were a standing Rule for Ministers amongst Believers.*

This he draws from a close Expostulation with the other Priest himself, thus, 'He pretends to be a Minister of Christ. Where did Christ e're empower his Ministers to make People hear them, whether they will or no? or to exact Wages of them although they did not hear them? His Instruction to his Disciples was, Who-soever shall not receive you, nor hear your Words, shake off the Dust of your Feet, *Matt. 10. 14.* The first part of this the Priest steps over. The latter part, he says, is my old Mistake. Whether it be a Mistake or no will appear. I urged it to shew that the Apostles were not directed to press and pin their preaching upon any, but to *shake off the Dust of their Feet* against those that should not receive nor hear their Words. This, he says, was *Christ's Direction to his Disciples upon a private Mission to Unbelievers*, and he calls it *my Mistake to apply this as if it were a standing Rule for Ministers among Believers*. Had this Direction belong'd only to that private Mission, as he calls it, *Paul and Barnabas* who were not imployed in that Mission, nor converted to God till afterward, had had no share in this Direction, nor any Commission to use it. Yet they, we see, long after Christ's Ascension, did punctually observe this Direction, *shaking off the Dust off their Feet at Antioch* against those that rejected their Testimony, *Acts 13. 51.* So that this Direction had relation to the general Commission, as well as to that particular Mission, which he calls *private*; and the Mistake, whether *old or new*, is his own, in restraining it to that particular Mission.

In the next place, he says, *I compare the Quakers, in rejecting their Ministry, to the Jews who rejected the Apostles, and judged themselves unworthy of eternal Life, Acts 13. 46.*

This

This is a very *silly Catch*, and hath neither *Truth* nor *Wit* in it. I made no Comparison at all ; but shewed from that Text, that the *Practice* of the Apostles was *consonant* to the *Instruction* of their Master. They *preach* the Gospel to the *Jews*. The *Jews reject* it. They do not say, *You shall hear it whether you will or no ;* or however, *you shall pay us for preaching it :* but they *turn from* them, and offer their Message unto *others*. Hereupon I said (in *Truth Prevailing*, pag. 359.) ‘ He greatly mistakes, if he thinks it ‘ to be the mind of Christ to impose his Gospel upon any, ‘ or, as the *Spaniards* are said to have dealt with the *Indians*, to make Men *Christians* whether they will or no : ‘ Nay, nay ; he lovingly invites all ; he inwardly strives ‘ by his Spirit with all ; he graciously tenders Mercy to ‘ all ; but he obtrudes it upon none. And if he gave no ‘ Authority to his Apostles to compel any to hear them ; ‘ to be sure he gave them no power to demand, much ‘ less inforce a Maintenance from such, as did neither ‘ receive nor own them. Out of this last Sentence (passing over the rest) he frames this Quotation for me ; *Christ gave his Apostles no Authority to compel any to hear them*. He replies, *Yes surely, he bid them go into the High-ways and Hedges, and compel those whom they found there to come in*, Luke 14. 23.

His Catch here is upon the word [*Compel*] and a *meer Catch* it is. *Compulsion* or *Constraining* is twofold ; by *fair* means, and by *foul*. By *fair* means, as by *Entreaty*, *Perswasion*, *Reason*, *Love*, &c. By *foul* means, as by the severity and sharpness of Penalties, whether corporal or pecuniary. He that observes not this distinction may easily err. Of the *first sort* of *Compulsion*, Instances in Scripture are frequent. When Christ, immediately after his Resurrection, appeared to those two Disciples of his that were going to *Emaus*, and they drew nigh to the Village, it is said, Luke 24. 28, 29. *He made as though he would have gone further ; but they CONSTRAINED him, — and he went in to tarry with them*. Now what manner of *Compulsion* was this ? How did they *constrain* him, by *fair* means or by *foul* ? The Text expresses how. First, by a *kind Invitation*, saying, *Abide with us*. Secondly, by urging *Reasons* why he should abide with them, *For it is toward Evening, and the day is far spent*. In like man-

manner, when *Lydia's* Heart was opened, she *constrained* the Apostle *Paul* and his Company to come into her House, and bide there. Here again we see is *compulsion*; but of what kind, what nature? By what means? *fair*? or *foul*? By *entreaty*. Read the Text, *Acts* 16. 15. *And when she was baptized, and her Household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my House and abide there. And she CONSTRAINED us.* Many more like Examples might be added from *2 Cor.* 5. 14. and *12.* 11. *Gal.* 2. 14. *Matth.* 14. 22. *Mark* 6. 45. But these are sufficient to shew that the words *Compel* and *Constrain* (which are Synonomous, and indifferently used) do not always import outward force and violence, or penal Severity and Rigour; but frequently (and in holy Writ most frequently) *kind Invitations, loving Intreaties, gentle Perswasions, and demonstrative Reasons.* Now let us examine the Text; he urges, *Luke* 14. 23. and see what is there intended by the word *Compel*. The Parable is of a certain Man, that made a great Supper, and had (or invited) many Guests. They urge Excuses, but come not. The Master therefore of the House bids his Servant go into the *Streets and Lanes* of the City, and bring in the *Poor, the Maimed, the Halt and the Blind.* That done, and yet there being room for more, the Master sends his Servant again, saying, *Go out into the Highways and Hedges, and compel them to come in, that my House may be filled. For I say unto you, that none of those Men which were bidden shall taste of my Supper.* Consider now, I pray, what manner of *Compulsion* was either *needful* or *proper* to be used to such Persons as are here described. *Is it proper to force Guests to a Feast, or send them to Goal if they do not come? Is it needful to Whip poor hungry Beggars to a Supper, or hale them in by the Head and Shoulders?* Such Persons as these, that had no better Provision than they could get from the *Highways and Hedges*, would not need, one would think, to be dragged by force, or driven by Blows to a good Supper. If outward force and violence had been to be used, it seems more reasonable that it should have been exercised on them that were invited and did not come: but they we see were so far from suffering any such violent and penal *Compulsion*, that after refusal, they were utterly excluded from the Feast; the Master of the House saying expressly,

expresly, *None of those Men which were bidden, shall taste of my Supper*, ver. 24. So that they that refused to come to the Feast, were *not fetched in by force*: their punishment was to be *shut out*. And if the others who were brought out of the Streets, Lanes, High-ways and Hedges, had made Excuses and refused to come, as those did, there had been the *same reason* to have *shut them out* also, as there was to shut out the former: but no more reason to have exercised *violence* towards these, than towards the former, upon whom for refusing to come, we do not find that any was used. But if these, that were brought from the High-ways and Hedges, did *not refuse*, but readily came at the Call, there was then no need of (nor room for) any such *forcible, violent and penal Compulsion*, as the Priest here speaks of.

But to make it more evident that our Saviour in this Parable did not intend any such *violent or penal Compulsion* as the Priest would *fain be at*, let us consult the 22. Chapter of *Matthew*, where the same Parable in substance (though somewhat different in Circumstances) is delivered. There we read, that after they who were first invited had refused to come to the Wedding Dinner, the King said to his Servants, ver. 9. *Go ye therefore into the Highways, and as many as ye shall find, bid to the Marriage*. These were the *same sort* of Guests, mentioned by *Luke*, who were in the Highways and Hedges; and yet we see this great King did not command, or *impower* his Servants to use any other *Compulsion* to them, than an *Invitation*: *As many as ye shall find, bid [καλεσατε] to the Marriage*. Thus that place in *Luke* being aptly explained by this in *Matthew*, it appears that those words [*Compel them to come in*] import no more than, *Bid, or Invite, them to the Marriage*.

Besides, if we look further into the Parable, we shall find that when the King, taking a view of his Guests, *saw one there which had not on a Wedding Garment*, and asked him, *Friend, how camest thou in hither, not having on a Wedding Garment*. The Man was *speechless*, and the King commanded his Servants to *bind that Man Hand and Foot, and cast him into utter Darkness*. Which plainly proves he was not brought in *against his Will*, he was not *driven in by force*, nor *dragged in by Head and Shoulders*, for if he had, he

he had then had a *fair Plea* to make, a *ready Answer* to return to the Question, *How camest thou in hither, &c.* *I was driven in by Stripes, I was drawn in by force, I was brought in against my will,* might he have said. Had it been so, he needed not have been *speechless*, as it seems he was. And how, again, could it have stood with the *divine Justice* of that great King to sentence a Man to be *bound and cast into utter Darknesh*, for coming in thither without a *Wedding Garment*, if the Man had been *brought in by force, against his own mind*, and that too by his *Command*. But it is manifest that no such *forcible, violent, penal Compulsion* as the Priest aims at, was commanded or intended by our Saviour in this Parable; and consequently that the word [*Compel*] in this place (*Luke 14 23.*) is *misunderstood*, at least *misapplied* by the Priest, and his *Yes* surely is surely false.

But he urges the Judgment of *Augustine*, *That to compel Men to that which is good, is very lawful, and an Act of necessary Charity to their Souls, yea, a Duty of Christian Princes, &c.* pag. 235.

Is it so? How chanced it then that they, who, being invited to the Supper, came not, were *not compelled* to come? Doth the Priest think the Master of the House, who made the Invitation, did not know *what Charity was necessary to their Souls*, or was ignorant of the *Duty of a Christian Prince*? Would he have omitted an *Act of such necessary Charity* (had it indeed been Charity) or neglected a *Duty*, had it been a *Duty*? But let us examine this Position, and see if there be any thing of *Truth or Reason* in it. The Position is, *That to compel Men to that which is good, is very lawful, and an Act of necessary Charity to their Souls, yea, a Duty of Christian Princes.* First, who shall judge whether the thing to be compelled to, is *good* or no; *They* that are *to be compelled*, or *he* that is *to compel*? If they that are to be compelled may judge, it is not likely that they should judge that good which they must be compelled to; for if they judged it good, they would not need to be compelled to it. If he that is to compel must judge, then whatsoever he shall judge to be good (be it never so bad) that must bear the name of Good, and all must be compelled to receive it. Secondly, Concerning *Christian Princes* the like dissatisfaction may arise. Possibly

bly they who are compelled to that as Good, which they believe is not good, may question whether they are *Christian* Princes that so compel. On the other hand, what Prince is there throughout that part of the World which is called *Christendom*, that is not ready on all Occasions to assert himself a *Christian* Prince? Now therefore if every one that holds himself a *Christian* Prince, not only lawfully may, but also, both in point of Duty, and as an Act of necessary Charity to the Souls of others, ought to compel Men to that which he judges good, what hinders then but he, whose Ancestors received from *Rome* the Title of, *Most Christian King*, and who professeth himself a *Son of the Church of Rome*, lawfully may, yea, must (according to this Position) both as his own Duty, and as an Act of necessary Charity to their Souls, compel all *Protestants* in his Dominions to the *Romish* Religion, which he judges good? Thus, Reader, thou seest the horrid Consequence of this false and *Antichristian* Position. But this is the old Argument of the *Papists*, long since exploded and detested by Men of Reason and Ingenuity, though sometimes, as now, made use of at a pinch of Need, to countenance a corrupt and selfish Interest.

But he shews himself a right *Romanist*. He hath not only the *Popish* Argument for Persecution, but the *popish* Cloak also to cover himself withal. It is not, says he, pag. 236. the *Priests* compel them, but the *Laws of the Land*. The *Priests* indeed see them in desperate *Heresies* and most wicked *Schism*, and in pity to their Souls, admonish them, warn them, 1 *Thess.* 5. 14. and labour to convince them by Argument; yea, at length they use the *Censures of the Church*, and finally, as the last remedy complain to the *secular Magistrate*, &c.

What did *Bonner* more, or the worst of *popish Bishops*? They did not use to burn Men themselves: but they got a *Law* made, that such as they declared *Hereticks* should be burnt, and then they sentenced those for *Hereticks*, that would not bow to them and their Inventions, and prayed the *Magistrates* to burn them. What odds in all this between the *popish Priests* and these, save only that these are not yet come to *popish Fire and Faggot*, as himself well observes, pag. 237?

But besides this, is it all true that the Priest says here? Do they descend by these steps to their *Church-Censures* and *secular Complaint*? Do they *admonish*? Do they *warn*? Do they ever attempt to *convince* by Arguments? Whom of a thousand is he able to name for an *Instance* of such procedure? Yet, he says, *This is no more than S. Paul threatned*, 2 Cor. 10. 6. and *acted also*, in delivering the incestuous Corinthian to Satan, punishing his outward Man for the health of his Soul, 1 Cor. 5. 5.

S. Paul indeed, did admonish often, did warn frequently, did labour to convince by Arguments, and that earnestly; but I never read before that *he complained to the secular Magistrate*, or so much as threatned so to do. I am sure the Scriptures he hath quoted will not justify this Assertion. But if S. Paul did not complain to the secular Magistrate, then this, which the Priests confesses they do, is *more than St. Paul did*, and the Priest, in saying it is no more, is found in a *down-right Falshood*. But to proceed.

I said in Answer to the former Priest. ‘ If Christ gave ‘ no Authority to his Apostles to compel any to hear ‘ them; to be sure he gave them no power to demand, ‘ much less inforce a Maintenance from such as did neither receive nor own them. This the latter Priest transfers from the Apostles to himself and his Brethren, and makes a Quotation out of it, with which he begins his 50th Section thus, *He adds*, pag. 359. *Christ gave us no power to demand a Maintenance from those who do not receive us.*

I perceive he is willing to creep in any how: but unless he had come in fairer, he is like to *turn out again*. I do not admit that Christ hath given *him* power to demand Maintenance of any body, no not of them that do receive him: for Christ gives Power to none in this Case, but those whom he sends, of which number he is none. However, I observe he doth not deny what I said [viz. *That Christ gave his Apostles no power to demand a Maintenance from such, as did neither receive nor own them*] but rather seems to grant it: for he replies, *Nor do we demand of the Quakers to give us one single Penny more than what was given to us, and settled on us many hundred years ago: we only ask our own; we only ask that which the Quaker did not*

take

take of his Landlord, that which was or ought to have been abated in his Rent, pag. 338.

Don't you demand of the *Quakers* the tenth part of their yearly Profits? Could these be settled on you many hundred years ago! The *Folly* of this pretence is obvious of it self. But how many hundred years is it, I pray, since Tythes were settled on you? 'Tis but about 140 years ago since the first Statute-Law for Tythes was made, and that too was made both by *Papists* and for *Papists*.

But, he says, *They only ask that which the Quaker did not take of his Landlord.*

They not only ask that which the *Quaker* did not take of his Landlord, but they also ask it out of that which the *Quaker* did not take of his Landlord, viz. out of the Profits: for out of the Profits only are Tythes due, says this Priest, pag. 196. Now the *Quaker* took the Land only of his Landlord, not the Profits. He knew well enough what Land he took, but he knew not, when he took the Land, what Profits he should have. The Profits he receives afterwards by the Blessing of God on his Labour and honest Endeavours, with the Use and Imployment of his Stock, which his Landlord hath nothing to do with. So that if the Priest will needs claim the tenth part of the *Quaker's* Profits, because the *Quaker* did not take it of his Landlord, he may by the same Reason claim the other nine parts of the Profits too, because the *Quaker* did not take them of his Landlord neither.

Again, he says, *They only ask that which was, or ought to have been abated in his Rent.*

I deny that. That which they demand, (viz. the tenth part of the Profits) neither was nor ought to have been abated in the Rent. If it should be supposed that any thing is abated, yet the most that could be expected would be but the tenth part of the Rent. And if the tenth part of the Profits be no more than the tenth part of the Rent, then must the whole Profit be no more than the whole Rent; and what then shall the Farmer have to defray his Charge, and maintain his Family? But if the tenth part of the Profits, which the Priest claims, be more than the tenth part of the Rent, then (according to the Priest's own way of reasoning) he demands more of the *Quaker* than either is or ought to be abated. And indeed,

indeed, what reason has a Landlord to abate of his Rent in consideration of Tythes, which are not demanded out of the Land, which he lets, but out of the Profits only, which the Tenant by his own Labour, Stock and Industry (through the Blessing of God) acquires? However, how could the tenth part of the Profits be abated in the Rent, when as the Rent is certain and fixed for twenty years or more together, and the Profits always uncertain, never it may be of equal value two years together throughout the whole term, and sometimes perhaps in two years time may rise or sink *half in half*.

Again, he says, pag. 239. *Our Right to Tythes depends not at all upon Mens being willing or unwilling to come and hear us.*

You are so much the more *unlike the Apostles*, whom ye pretend to be Successors to.

And the Quaker (says he) is sadly mistaken, to think we come to sell them our Sermons, or that Tythes are a price which is the Quaker's own to give.

The *Quakers* are not at all mistaken in thinking you come to *sell your Sermons*. They have known you of old, and before they were Quakers *they traded with you*, and *bought your Ware*, and paid full dearly for your Sermons; but *they'll never trade with you more*: for they see *your Ware is nought*, and they find you the *worst sort of Chapmen* of any they have to do with. For (as I formerly observed) take the most greedy and over-reaching Tradesman that one can find, though he should tell me his Ware is very good, and that he has such as will fit my turn, yet he will not *thrust it upon me*, whether I like it or no; but leaves me to my own liberty, either to take it or to leave it; and if I do not take it, to be sure he will never demand any thing of me for it. But this Priest will either make us take his Ware, though we neither like it, nor have any need of it; or to be sure will make us pay for it, though we never take it. What can be *more Unreasonable*, what *more Dishonest* than this!

§. 28. *As for going to Law for Tythes, you have (says he to his Brother Priest, §. 51.) fully proved it lawful in the Conference, and the Quaker answers not one of your Arguments;*

ments; so that till he reply to that, I will only note, That it is much against our Will, &c.

I answered all his Arguments for going to Law for Tythes, in proving at large that Tythes are not due; for no Argument can justify going to Law for that which is not due; and if Tythes were due from the Quaker to the Priest, he should not need to go to Law for them; the Quaker would be as ready to pay them, as the Priest should be to receive them. I also shewed (in my former Answer, pag. 361, 362.) That ' for a Minister of Christ to sue Men at Law ' for his Belly, is without all Precept, President, or ' Ground in Scripture, Religion or Reason; and that, it is ' contrary to the nature of a Gospel-Maintenance, which ' is altogether free and voluntary, not at all compulsory. But this the Priests, both one and t'other, chose rather to let pass untouch'd, than give occasion for further inquiry into it.

But the other Priest (in his *Vindication of the Conference*, pag. 327.) though he silently slips over what I said against Priests going to Law for Maintenance, yet to blemish (if he could) the Quakers, he says, *Whereas the Quakers (to make Magistrates as useless as Ministers) used to declaim against going to Law upon any occasion whatsoever, T. E. in contradiction to his Brethren; says, In Civil Cases it is no Injustice for a Man to recover his due by Law. Hereupon the Priest asks, Have the Quakers received some new Dispensation from Heaven? If not, how comes it to be lawful to go to Law now in Civil Cases, when 20 years ago the same thing was denied by them as unlawful?*

Had he intended to have convicted me of contradicting my Brethren, it had behoved him to have proved (not only said) that the Quakers did use to declaim against going to Law upon any occasion whatsoever. Not only Honesty would have obliged him so to do, but common Prudence would have led him to it. But seeing he has so confidently said it, without offering any Proof, I put him upon the Proof of it, and leave him under the Imputation of Slander, until he shall give a Proof of his Assertion.

Upon this false Insinuation, he thus proceeds, *The Spirit then by which the Quakers pretend to be inspired, either differs from it self, or is not the same Spirit which the Quakers so lately pretended to.*

The Spirit by which the *Quakers* are inspired, neither differs from it self, nor is any other Spirit than that, which the *Quakers* have always not only pretended to, but enjoyed. The *Quakers* are led by the same Spirit that ever they were, and their Testimony is the same that ever it was. And truly I do not see but the Priests also are led by the same Spirit, by which they were led twenty years ago: for they belyed the *Quakers* twenty Years ago, and so they do still. Of this black Art this Priest is Master, and as one resolved by false Reports to defame (if he could) them, whom by Fair Reasoning and Plain Arguments he is not able to withstand; he tells his Stories of the *Quakers* with as great Confidence as if he himself believed them.

One of them (says he, Vindication, pag. 328.) told me very lately, That I accused the *Quakers* falsely, in saying that they neglected to crave a Blessing upon their Meat, which is now frequently practised among them: Whereupon he says, If this be their Minds now, formerly they talked at another rate: What (said they) we crave a Blessing when we go to Meat? That's stinting the Spirit to a Meal, to a Breakfast, a Dinner, or a Supper.

The *Quakers* Practice in this case now is no other than it always was. They never neglected to crave a Blessing upon their Meat, but have always used to wait upon the Lord, in an holy Fear and Reverence, both to crave and receive his Blessing. So that the Priest is indeed a False Accuser of the *Quakers*, in saying, They formerly talked at another Rate. Let him name those *Quakers* (if he can) that have said, (as he reports the words) What we crave a Blessing when we go to Meat? And to provoke him to it, let him take notice, that the Charge of Slander is left at his Door.

Again, He blames the *Quakers* for making their Appeals to Sessions and Assizes, bringing Actions, &c. though they know there can be no proceeding in any Court but that both Witnesses and Juries must give their Evidences and Verdicts upon Oath. If then it be truly so (says he) why will they be any Occasion to bring a Disgrace and Reproach upon Christianity? Vindicat. pag. 329.

That *Christianity* is disgraced and reproached by *Oaths* is too true, but that the Occasion thereof is brought by the *Quakers* is as false. The *Quakers* do not desire, that either Witnesses or Juries should give their Evidences or Verdicts *upon Oath*; but that both the one and the other should speak the plain and naked Truth *without an Oath*, and that under the *same Penalty* as by *Oath*, to which the *Quakers*, with all readiness of Mind subject themselves, if they be found guilty of giving False Evidence. It is not then the *Quakers* fault that *Christianity* is dishonoured by *Oaths*, but it is the *Priest's Envy* that casts this False Aspersions on them.

But he charges the *Quakers* not only with occasioning others to Swear, but with taking *Oaths* themselves too, and he says *he is able to make it out*.

He should have done it then; and I make no doubt but he would, if he had any ground for what he saith: for it cannot be supposed, that he who hath so grossly abused the *Quakers* *without all Ground*, would have spared them an inch in any thing for which he had had a real Ground.

He adds a couple of Stories which he pretends to have heard from others. The one is of two *Quakers*, that took their *Oaths* in answer to an *Exchequer Bill*, and very formally too, put off their *Hats*, and kiss'd the *Book*: and this he says, was lately told him by an *Attorney* of great Account and Practice. His other Tale is of a *Quaker*, who at a *Commission*, came very formally to Swear against the late *Bishop* of *Lincoln*, in a *Chancery Suit*. And that being asked by one of the *Commissioners* (from whom, he says, he had the Account.) How it came to pass that he being a *Quaker* would Swear? He told him, Thou knowest that among *Hunts-men* it was never thought amiss to kill a *Fox* or *Badger* by any means; such being allowed no fair play, &c. leaving it to himself to make the Application.

These are matters of Fact, depending upon personal Evidences, which the *Priest* ought to have produced, if he had intended to have dealt honestly. Had he named the *Quakers* whom he here accuses, or those Persons from whom he pretends to have received his Information, I would have taken the pains to have sifted his Re-

poets, and tried the Truth of his Stories : and that I suppose he fore-saw, and feared. But seeing he hath chosen so dark a Path to walk in, to secure himself from being traced, I think it sufficient at present to tell him, first, That if any who bear the Name of *Quakers* have done as he reports of them, they have therein done very wickedly and evilly, and deserve as great condemnation and shame, as he himself does for thus belying them, if they have not so done. But secondly, for my own part, I do not believe his Stories to be true, but that they are either forged by himself, or taken upon trust from others of his own temper, and thus cast abroad with an evil design to defame the Quakers, and blast the Reputation God has given them. And therefore I fairly provoke my Adversary to give over Creeping, and stand up like a Man, and to bring forth his Proofs and make good his Charges against the Quakers, if he be able: So I also make this just Request to my Reader, that he will not pre judge us for such groundless Reports, raised or spread abroad by our professed and avowed Enemies, but will suspend his Judgment till he sees a Proof. If I had a mind to retaliate my Adversary, I could do it very effectually, and give him a large Catalogue of scandalous and infamous Priests ; but at present I forbear, intending to let the World see I defend a Cause that has no need of such shifts.

§. 29. I am now come to the Conclusion of each of my Adversaries Books, in which I find neither any thing relating to the Subject of the Controversie, Tythes, nor ought else that deserves to be taken notice of. They both take pains to justify the ill Language, which the first Priest gave in his Conference, and indeed have so far outdone it since, that that may comparatively be thought modest. Some few Instances of which I gave before (pag. 3.) out of the *Right of Tythes*; a few more I will add here out of the same Book, that the Priest may see his own Complexion, as well at going off as coming on, viz. *These Rebels in Religion*, pag. 15. *Such wretched Pretenders as T. E. and his Crew*, pag. 153. *T. E's head swimming with repeated Revelations*, pag. 154. *His Seditious Followers*, pag. 181. *This unlucky way of immediate Teaching*, pag. 182.

Ignor-

Ignorance and Confidence can inspire a raw Quaker, pag. 187. *Doting Falshoods—As senseless as thy self*, pag. 191. *What Insolence is it for this Novice*, pag. 206. *Would have discovered his Knavery in this false Assertion*, pag. 208. *Vagabond Speakers*, pag. 226.

It is not to be wondred that he should defend his Brother's *unseemly* Expressions, who knew himself so deeply guilty in the like kind. But whether it becomes either one of them or the other, let the Reader judge.

The Author of the *Right of Tythes* spends the greatest part of his 52d Section (which is the Conclusion of his Book) in Flouting and Jeering, Deriding and Scoffing, Disdaining and Scorning me; but in all that I see no Argument (unless it be of a *bad Cause and Mind*) therefore I let it pass. But he observes that the former Priest had said, *The Primitive Christians were quite different from the Quakers*, and that I had called it *an old over-worn Objection*: Whereupon he says, *The Quakers may be ashamed to let the Objection grow old and over-worn, before they have either confessed the Truth, or made some satisfactory Reply thereto*, pag. 240.

But let him know, The Objection is over-worn with being *often* replied to already; *It is worn with being answered over and over*. So that the Priests may rather be ashamed to urge an Objection that is so over-worn with answering. Besides, he may remember that his Brother Priest urged this Objection with reference to a *future debate, as Providence should give Occasion and Assistance* (Conference, pag. last) which I took notice of in my former Answer, pag. 363. and gave as the Reason why *I would not anticipate his work*: But Providence, it seems, *has not yet assisted him in that attempt*; and indeed, if he never begin it till Providence assists him, I never expect to see it. Not only the Objection, but *himself* also will ere then be old and over-worn. But I perceive by this Priest, it was expected that I should forthwith have entred upon the work, and have proved that the antient *Christians* had not this, that and the other Rite: for he says, pag. 241. *If he* (meaning me) *can prove that these antient Christians had no distinct Order of Men,—no Sacrament, no Catechizing, &c.* and so goes on to reckon up a matter of ten No's, with an

Et Cetera, for me to prove. But where all this while was his Learning asleep, when he put his Opponent to prove not only Negatives but *Et Cetera's* also? Was this like a *Disputant*? His mind, it seems, was up in the jollity, laughing at the ignorant *Quaker* (as may be gathered from his own words at the entrance of this Section) till he could not see the Absurdity he ran into, but expos'd himself to the laughter of others that are not more serious than himself. Nor did he perhaps perceive the gross Contradiction he brought forth in his Mirth, when telling his Brother the occasion he took to smile, he says it was, To observe what rare Effects the happy Conjunction of Ignorance and Folly have produced in your Adversary. (meaning me) And yet a little after, adds, I am apt to hope, when they (the *Quakers*) shall see how plainly the Ignorance and Malice, the Hypocrisie and Mistakes of this their bold Champion (meaning me) are detected, they will begin to perceive, that their Principles are not to be defended, no not by the most politick Equivocation and Sophistry.

But are not the most politick Equivocation and Sophistry rare Effects indeed of a Conjunction of Ignorance and Folly? So rare I think that they were never yet known to proceed from such a Conjunction. What unhappy Conjunction was it then of Mirth and somewhat else that produced this rare Effect in him, to make the most politick Equivocation and Sophistry the Effects of Ignorance and Folly. But leaving him to recover himself, I will wipe off an Aspersion which the other Priest hath cast upon the *Quakers*; which, having no relation to the Case of Tythes, I thought fit to refer to this place, that I might not by inter-weaving it (as he has done) with the subject of Tythes, interrupt the Course of the preceding Discourse: and the rather, because, though he brings in his Cavil towards the beginning of his Chapter of Tythes, pag. 300. he repeats it in the Conclusion of his Book, pag. 333. The matter is this.

The Author of the Conference, amongst his many Abuses, charged the *Quakers* with mis-applying that Text, Jer. 5. 31. *The Priests bear Rule by their Means.* And because I took no notice of it in my former Answer, he (in his Vindication, pag. 300, 301.) begins to insult and boast,

as if I had therefore passed it by, because I knew neither how to answer his Argument, nor vindicate the Reputation of my own Party; and that, not knowing how to excuse this, I had put it into the Catalogue of minute Passages.

Minute enough it certainly is to be put into such a Catalogue. But to let him see he glories in a false Reason, I will give him the true Reasons why I did not think it deserved an Answer. First, because he brought it in with an idle Story (as himself calls it, pag. 153.) of the Invention of Guns and Powder, no way pertinent to the subject he was upon, but a very silly digression from the matter, which I have observed frequent in him, and take for an Indication of a discomposed Brain. Secondly, because though he charged the Quakers with mis-applying that Text, *Jer. 5. 31.* yet he neither named any Quaker by whom, nor any Book in which that Text was any way applied, or so much as at all mentioned: So that his Charge had neither Top nor Bottom, Head nor Tail. Who then could have thought the Man so idle to expect an Answer to such an idle Charge! But now (in his *Vindication*, pag. 301.) he quotes, after an odd manner, a Tract (so he styles it) called, *Some of the Quakers Principles, put forsh* (he says) by Isaac Penington, and the second Quaker there (he tells us) has this Passage.

But I can tell him there is no such Tract put forth by Isaac Penington; although a Book there is bearing this Title, *Some Principles of the Elect People of God in scorn called Quakers* (which is a Collection of some particular Passages, relating to our Principles, taken out of several Books of divers Men; and published together.) But neither was this put forth by Isaac Penington, although his Name be to some parts of it. This I take to be the Book which the Priest refers to: And though he cites no page thereof, yet finding in the fifth page that Passage (I suppose) which he cavils at, I will set it down at large as it there stands. The Title of that page is this, *Grounds and Reasons why we deny the World's Teachers*; And the third Reason is thus given, viz. 'They are such Priests as
' bear rule by their means, which was a horrible and
' filthy thing committed in the Law, which the Lord sent
' *Jeremiah* to cry out against; while we had Eyes and did

not see, we held up such Priests, but the Lord hath
 opened our Eyes, and we see them now in the same
 Estate that they were in, which *Jeremiah* cried out
 against, who did not bear Rule by his means; and there-
 fore we deny them, *Jer. 5. 31.* This is that Paragraph
 to a Syllable; in which there is *no Foundation* for the
 Priest's *Cavil*: for the *Quaker* doth not say (as the Priest
 suggests) that those Priests, mentioned by *Jeremiah*, did
 bear Rule by their Estates; but that *these* Priests, whom
 we deny, are such as bear Rule by their Means or Estates.
 Those Priests, in the time of the Prophet *Jeremiah*, did
 bear Rule by means of the false Prophets: These Priests
 now a-days do bear Rule by means or help of those Estates
 which they get from the People. *That* was an horrible
 and filthy thing *then*: *This* is an horrible and filthy thing
now. For the horribleness and filthiness of the thing must
 not be restrained to their bearing Rule by those *particu-*
lar means only, and no other: for if they had born Rule
 by any other *false* and *indirect* means, it would have been
 an horrible and filthy thing, as well as it was in their
 bearing Rule by means of the false Prophets. For the
only means by which the Priests of God ought to bear
 Rule is the Spirit and Power of God, the Vertue and In-
 fluence of the divine Truth; and those Priests that take
 upon them to bear Rule by *any other* means than this,
 commit an horrible and filthy thing. Thus did those
 Priests in *Jeremiah's* time; They bore Rule, *not* by means
 of the divine Spirit and Power, *not* by means of the Hea-
 venly Vertue and Influence of Truth, but by *other* means,
viz. by means of the false Prophets, and therefore the
 true Prophet cried out against them. And thus do Priests
 now a-days; They bear Rule, *not* by means of the Spirit
 and Power of God; *not* by means of the divine Vertue
 and Influence of Truth, but by *other* means, *viz.* by means
 of those *Estates* which they get from the People, and
 therefore do we, in the Name of the Lord, deny them.
 Now it is manifest, that the Author of that Book, out
 of which this Passage is taken, did not say that those
 Priests of *old* and these of *late* did both bear Rule by *one*
and the same means; but the scope and drift of his words
 there is to shew, that they did both bear Rule by *false* and
unlaw-

unlawful means: for he says (in the place fore-quoted)
 ‘ While we had Eyes and did not see, we held up such
 ‘ Priests, but the Lord hath opened our Eyes, and we
 ‘ see them now in the same Estate that they were in,
 ‘ which *Jeremiah* cried out against, who did not bear
 ‘ Rule by his means. So that *herein* it is that he shews
they agree; in *this* it is that he draws the Comparison be-
 tween them, *viz.* in that *they did not bear Rule by God’s*
means. In this they were both in the *same Estate*, name-
 ly, in that they did both bear Rule by *wrong* means, al-
 though they did not both bear Rule by *one* and the *same*
 wrong means. The *Identity* or *Sameness* is not referr’d
 to the *particular means* by which they did and do bear
 Rule, but to the *Estate* which they were and are in, who
 did and do bear Rule by *indirect* means. Therefore, ob-
 serve, He doth not say, We see them now bear Rule by
 the *same means* that they bore Rule by which *Jeremiah*
 cried out against: but he says, ‘ We see them now in
 ‘ the *same Estate* that they were in which *Jeremiah* cried
 ‘ against, who did not bear Rule by *his* (*viz.* God’s)
 means; which was an *Estate* of *Apostacy* and *Degeneration*,
 an *Estate* of *Alienation* from God, and of *Rebellion* against
 him, *usurping* to themselves an *Authority*, and bearing *Rule*
 over the People, but *not by God’s means*, not by those
 means which God had appointed, *viz.* by the divine Ver-
 tue and heavenly Power of his holy Spirit, but having
 recourse to *other* means to get up, and to keep up a *Do-*
mination and Rule. Now although the means, by which
 those Priests then did, and these now do bear Rule, are
 not *Specifically* the very *same*; yet are they *one* and the
same in Nature, that is, they are both *wrong means*, both
unlawful means, both such means as God neither appoint-
 ed nor allowed, which is the Ground of their being dis-
 claimed, and declaimed against both by the Prophet of
 old, and by us now. So that they are the *same*, in that
 respect, in and for which they were and are disowned:
 and in *that* part it is that the Comparison lies; with re-
 spect to *that* part the Parallel is drawn. Nor doth the
Allusion to the Prophet’s words strictly tie the *Alluder* to
 an *exact* Comparison in *every* Point and Circumstance;
 but it is sufficient, that the Comparison holds in that part, up-
 on

on which the Argument is grounded. Now the Quaker's Argument here against the Priests is grounded on their bearing Rule by *false* and *indirect* means, by such means as are *not God's Means*: and these Priests being compared (in *this* respect) with those Priests in *Jeremiah's* time, the Comparison is found to be *true* and *good*; for those Priests then did bear Rule by means *alike unlawful*. And the Prophet's crying out against *those* Priests *then* for committing this horrible and filthy thing, doth justify the Quakers in crying out against *these* Priests *now*, for committing a thing of the *like* Nature. By this time I doubt not but I have satisfied the Reader, that the Quakers do neither misinterpret nor mis-apply that Text of the Prophet, *Jer. 5. 31.* but that the Priest has grossly abused the Quakers, and manifested an *envious* and *foul* mind, in charging them hereupon with *sottish Ignorance*, and calling them *Cheats* and *Impostors*. And seeing the Priest says in his *Vindication*, pag. 333. *Had T. E. cleared his Brethren from the Imposture, he had effectually convicted me of virulency*; I hope the Reader will here find my Brethren so *effectually* cleared from the Priest's *false* Charge of *Imposture*, that he will see the Priest *effectually* convicted of *virulency*, even according to his own confession.

But leaving that to the Reader's Judgment, let me now take the liberty to Expostulate a little with the Priest, and ask him why he did not answer those Grounds and Reasons, which (in the Book before quoted, out of which he pick't this Passage to *cavil* at) the Quaker gave why we deny the World's Teachers? He charges me with *leaving my Argument to catch at, or play upon a Word or Phrase*, *Vindicat.* pag. 311. But has not he charged *his own* guilt upon me? Has he not here *caught* at and *plaid* upon a Word or Phrase, and let the Arguments pass *untouched*? Again, his Brother Priest says, in another Case (though without Cause, as I have already shewed) *The Quakers may be ashamed to let the Objection grow old and over-won, before they have either confessed the Truth, or made some satisfactory Reply therunto*, *Right of Tythes*, pag. 240. But how long have these Objections lain against the Priests! (it is little less than twenty years since they were first printed) Might not they well be ashamed (if they were not

not past shame) who, in all this time, have neither confessed the Truth, nor made any Satisfactory Reply to the Objections? This Priest could find in his heart to look among the Grounds and Reasons there given, to see if he could find any thing to carp at; but let whoso will answer them for him. He had not, it seems, *Ingenuity* enough to *confess* the Truth; nor *Courage* enough to undertake a Reply to the Reasons. Nay, he did not so much as attempt to *answer* that one reason, out of which he took his Cavil, *viz. That they are such Priests as bear Rule by their Means.* That they are indeed such, is too notorius to be denied: and according as their Means are greater or less, so do they bear more or less Rule over the People. What Parish is it that knows not this by *sad Experience*? Yet hath he neither confessed the Truth of this, nor made any (much less a satisfactory) Reply thereunto. Besides, in that very page, out of which he *caught* that word he hath so played upon, the Priests are charged to be *such Shepherds that seek for their Gain from their Quarters, and can never have enough, which the Lord sent Isaiah to cry out against, &c. Isa. 56. 11. They are charged to be such Shepherds that seek after the Fleece, and clothe with the Wool, and feed on the Fat, which the Lord sent Ezekiel to cry out against, &c. Ezek. 34. They are charged to be such Prophets and Priests that Divine for Money and Preach for Hire, which the Lord sent Micah to cry against, and whilst we put into their Mouths, they preached Peace to us; but now we do not put into their Mouths, they prepare War against us, Mic. 3. 11.* May not these Priests be ashamed to let these Objections (and many more in the same Book) lie near Twenty Years against them, and neither *confess the Truth*, nor *make any satisfactory Reply thereunto*? Had it not been more for this Priest's Credit, to have endeavour'd, at least, to remove these Objections, by a sober Answer to the Grounds and Reasons in the fore-mentioned Book given, than to *catch at a word*, as he has done, and only *play upon a Phrase, to exercise upon it his abusive Wit and Sophistry*, as he most falsely charges me to have done? But let this suffice to manifest the Injustice of these Priests, in charging the *Quakers* and me with those very things, which they themselves are so deeply guilty of.

§. 30. Now, for a Conclusion of this Treatise, I recommend to the Readers's diligent Observation, the following Particulars, as a brief *Recapitulation* of the whole.

1. That *Tythes* (or an exact tenth part) were never due by the *Law of Nature*; by the *eternal, moral Law*; That there is no *Eternal Reason* for that part, nor *Internal Rectitude* in it.

2. That *Abraham's giving* the *Tythes* of the *Spoils* to *Melchizedec*, and *Jacob's Vowing* to give the tenth part of his Increase to God, being both of them *spontaneous* and *free Acts*, are no obliging *Precedents* to any to give *Tythes* now.

3. That *Tythes* are not now due by *Vertue* of that *Mosaick Law*, by which they once were due, that Law being *peculiar* to the *Jewish Polity*, and taken away by *Christ* at the dissolution of that *Polity*.

4. That *Tythes* were never commanded by *Christ Jesus* to be paid under the *Gospel*, nor ever demanded by any of the *Apostles*, or other *Ministers*, in their time; That there is no *Direction*, no *Exhortation*, in any of the *Apostolick Epistles*, to the Churches then gathered, for the *Payment of Tythes* either then, or in after times; That there is no mention at all of *Tythes* (they are not so much as named) in any of the *New-Testament Writings*, with respect to *Gospel-Maintenance*, although the *Maintenance of Gospel-Ministers* be therein treated of. In a word, That *Tythes* were not either demanded or paid in the first and purest Ages of the *Christian Church*.

5. That those *Donations of Tythes* which are urged by the *Priests* from *Ethelwolf* and others, were made by *Papists* (not in their *Civil*, but *Religious Capacity*) and were the *Effects of the Corruption of Religion*.

6. That *Tythes* being claimed as due out of the *Profits only*, those *Donors* could extend their *Donations* no further than to the *Tythes* of those *Profits* that did belong to themselves, and of which they were the *right Owners*. But the present *Profits* not belonging to them, but to the present *Occupants* (who are as really the *right Owners* of these *Profits* that arise now, as they then were of those *Profits* that arose then) and the present *Occupants*, who are the *right Owners*

Owners of the present Profits, not having made any Donation of Tythes, it follows, that *Tythes are not now due by vertue of any Donation from the right Owners.*

7. That the *Laws*, which have been made for the Payment of Tythes, *not making* nor intending to make the *Priests a right to Tythes*, but *supposing* they had a Right to Tythes before, if that *Supposition* prove to be *false* (as it plainly and evidently doth) and it now appears that in very deed the *Priests had no right to Tythes before*, then have the *Priests no right to Tythes now by vertue of those Laws*. For those *Laws* not intending to make the *Priests a new Right*, but (*by mistake*) supposing they had an *old one*; that *old one* being tried and proved *false*, they have now neither *old nor new*. Thus it appears, that the *Priests have no Right to Tythes by the Law of God, no Right to Tythes by the Gift of the right Owners, no Right to Tythes by the Laws of the Land.*

8. That *Tythes*, as taken in this Nation, are a very great Oppression, an unreasonable and unequal Imposition. *Unreasonable*, in that, under pretence of taking the tenth part of the *Profits*, the *Priests* take the tenth part where there is *no Profit*, but *Loss*; in that, under colour of taking the tenth part of the *Increase*, they take the tenth part where there is *no Increase*, but *Decrease*; and the *same Seed is tythed twice*. *Unequal*, in respect both of the *Payers* and of the *Receivers*. In respect of the *Payers*, in that the *burden* lies chiefly on the poor *Farmers* and *Husbandmen*, and Men of *greatest Estates* pay *least*: So that he that has *many Thousands a Year* scarce pays so much *Tythes*, as he that *Rents a Farm of fifty Pounds a year*. In respect of the *Receivers*, in that *one Priest* hath as much as *ten others*. For some of the *Priests engross* to themselves the *Tythes* of three or four *Parishes*, amounting to *Four or five hundred Pounds a Year* (and some to more) when as others are glad of a small *Vicarage* of *thirty or forty Pounds a year*; and some are fain to *play the Curates* for *twenty Pounds a year*, if they can get it. And yet these last are *as much Priests, as much Ministers, take as much Pains*, (to as little purpose) are *as good Men*, and perhaps *as well Learned*, as many of the others; only they are not able to make so good *Friends* to the *Bishop* or the *Patron*.

9. That

9. That Tythes being claimed by the Priests as wages for Work, it is the highest Injustice in the Priests to take Tythes from the Quakers, who neither set the Priests on work, nor like their work, nor receive their work.

10. And lastly, That Tythes are utterly inconsistent with the Gospel-state, and with the Christian Religion. For Tythes being a part of the Ceremonial Law, and peculiarly belonging to the Jewish Polity, which Christ came to end and take away; the continuing, or restoring of Tythes, is equally a denial that Christ is come in the Flesh, as the continuing or restoring of any other part of the Ceremonial Law (as of Circumcision, bloody Sacrifices, &c.) would be.

These things I request every sober Reader to weigh well, and consider seriously of; that he may no longer consent to or act in a thing so greatly dishonourable to our Lord Jesus Christ, and to the true Christian Religion; but in patient Suffering, contentedly sit down amongst them, who conscientiously refusing to pay Tythes, do Peaceably and Quietly, by a passive Obedience, submit to what Authority requires, waiting in stillness and patient Hope, till God shall be pleased to open further the Eyes of Princes, and incline their Hearts to break this painful Yoke, and ease the People of this heavy burden, under which the Nation groans.

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